

Calendar

weekly events sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). Experienced. 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Volleyball. 3-4:30 at Lindemann Ctr. Call Dee at 266-2147 for info.

Boston, MA — Closet Space (WCAS, AM 740). Join Joe Martin and guests for Fascinating raps, music etc. 10am.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Newburyport, MA — Newspace Women's Coffeehouse. 8-11pm. YWCA, 13 Market St.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

New York, NY — Men's rap. For gay and bisexual men. Identity House, 544 6th Ave. 243-8181. 2:30pm.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Dyke Anarchists meet. 339 Lafayette St. 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave and 12th St. Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month. 1-5pm. Statewide political action group. Info: 224-7027.

Philadelphia, PA — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action). Women's Ed. Ctr., 46 Pleasant. 354-8807. 7-10pm.

coming events

feb 5 tues

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) will meet at 7:30pm at 355 Boylston St. All schoolworkers are welcome.

Boston, MA — Mass Gay Political Caucus. Meeting of the education committee. Somewhere, 295 Franklin St. 7:15pm. Newcomers are encouraged to attend. Call 242-3544 for more info about this and other activities of the MGPC.

Amherst, MA — *Word is Out* will be the first in an 8 week series of programs sponsored by the Hampshire College Gay Men's Alliance. 7:30pm. Main lecture hall in Franklin Paterson Hall at Hampshire. FREE!

6 wed

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) is holding its biweekly meeting at 8pm to discuss action to be taken against the Boston *Herald American* and its coverage of lesbian and gay issues. For details about location (not being held at Arlington) call 367-9000.

Boston, MA — Silk Scarves and Hard Leather. A gay male poetry reading with Walita Borawski and visiting Dutch-American expatriate Jim Holmes, author of *A Gay Stud's Guide to Amsterdam*. Glad Day Bookshop, 22 Bromfield St. (near the Park St. subway stop). 8pm. FREE!

Salem, MA — A Night with Karla Jay and Allen Young. Salem State College Student Union Bldg. (A & B Lounge) 7:30pm. Call 745-6966 for info.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

New Brunswick, NJ — 'Gaybreak,' from Rutgers U. (WRSU-FM, 88.7). 6:30pm. News, music, interviews, poetry.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609)921-2565.

New York, NY — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

New York, NY — St. Mark's Clinic. General health care for gay men including VD services. 44 St. Mark's Pl. 533-9500. 6-10pm. Call after 5:30pm for appt.

New York, NY — Lesbian Feminist Liberation. Meeting. Women's Center, 243 W 20th St. 691-5460. 7:30pm.

New York, NY — Comite Homosexual Latino-americano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 741-5800. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Boston, MA — ClearSpace Community Center monthly meeting (2nd Tues.). 8-10pm. Arlington St. Church, 355 Boylston. Everyone interested in helping to reorganize the Center is welcome.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

Boston, MA — Boston Women's Art Alliance meets at 7:30pm at the Leland Center, Boston Center for the Arts, 543 Tremont. For info: 267-0941.

New York, NY — Alcoholics Anonymous for Gay Men and Women. Gracie Square Hosp. 420 E 76th St. 473-6200. 7:30 and 8:30pm.

New York, NY — Coalition for Lesbian and Gay Rights. Meetings on alternate Tuesdays. 156 5th Ave. Room 535. 324-2970.

7 thurs

Boston, MA — Everyone interested in helping to plan Lesbian and Gay Pride 1980 is invited to a meeting at the Glad Day Book Shop, 22 Bromfield St. 7pm. Ideas and energy are desperately needed!!!!

New York, NY — Planning group for Northeast Regional Lesbian/Gay Feminist Socialist Conference. Interested individuals and groups should contact (212) 988-3012. Meeting at 29 W. 21st., 2nd floor. 7:30pm.

New York, NY — Gay Women's Alternative. Poetry Reading with Fran Winant, Lydia Schoenfeld, and Marly Hacker. All women welcome. Universalist Church, Central Park West at 76th St. 8pm. \$3 contribution.

New York, NY — West Side Discussion Group. "Sodomy and the Law" discussed by an expert in criminal law. Unisex. 26 9th Ave. 8:30pm. \$2 contribution.

8 fri

Boston, MA — Come to the GCN office, 22 Bromfield (near Park St. station) anytime after 6 for as long or as short as you like (until about midnight) to help send the paper out to subscribers. (There are lots of them and we do need help!) Refreshments and good times. Men and women welcome.

Amherst, MA — Gay People's Alliance at UMass Amherst Disco. 9pm-1am. 10th floor, Campus Center. Everyone invited. \$2 admission. Call (413) 545-0154 for more info.

9 sat

Boston, MA — Chiltern Mt. Club. Cross-country skiing in the York Woods (Ogunquit) followed by a potluck supper. For more info call Roy at 625-7924 or 864-5770 ext 2577

White Plains, NY — Westchester Gay Men's Assoc. Weekly rap session and social. 8-1pm. 255 Grove St. Call WGMA Gay Hotline any evening 8-11pm: (914) 428-4922.

wednesdays

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us to meet and talk about our lives.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St./Gov't Ctr.) Men and women. 8-10pm.

Boston, MA — Project Place Hotline, drop-in counseling, mobile crisis van, need volunteers. Training provided. 6-7pm. 32 Rutland St. Info: 262-3740.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian's/Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info write, P.O. Box 1034, Brattleboro, VT 05301.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

New York, NY — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

New Brunswick, NJ — Rutgers Gay Alliance meets at the Student Center, Room 413. Free and open to non-students. 8pm. Speakers and social hour. For info call (201) 932-7886.

Maplewood, NJ — Org. for Gay Awareness. 1st, 3rd, & 5th Weds. 8:30pm. Call (201) 746-6196 for info.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House in the northwest corner of Harvard Yard. 3-5:30pm. Potluck supper follows dancing. For more info call Judy (661-1436) or Dee (661-7223).

Cambridge, MA — Organizational meeting for Boston area lesbian artists who want to take part in the "Great American Lesbian Art Show." Cambridge Women's Center. Noon. For more info call Su (787-1441) or Colleen (527-9384).

Augusta, ME — Planning meetings for the Maine Lesbian Gay Symposium. Augusta Civic Center Rm 252. 11am to 5pm. Bring lunch, your friends and your ideas. Call Leigh at 947-0263 for more info. (The Symposium will be held March 21, 22 and 23).

New York, NY — Lesbian and Gay Law Students at NYU sponsoring Therese Edell and Betsy Lippitt in feminist and traditional folk music. Tishman Aud. Vanderbilt Hall, 40 Wash. Sq. South. 8pm. \$3 contribution.

10 sun

Boston, MA — Closet Space (WCAS 740AM) A look at the Lesbian and Gay Hotline. This is Joe Martin's swansong so listen good! 10am.

Cambridge, MA — Gay Academic Union will meet to hear Ann Maguire and others from the Mass Gay Political Caucus. 4-6pm. Phillips Brooks House in Harvard Yard. All are welcome.

Gloucester, MA — North Shore Gay Alliance (NSGA) will sponsor a brunch at the White Rainbow, 65 Main St. from 11am-3pm. For info call 745-6966.

West Andover, MA — Merrimack Valley Clamshell will hold an Anti-Nuclear Fair and Rally at the Christian Formation Center. Entertainment (Sabra Dow, Stone Soup, etc.), dancing. 12:30-7:30. \$3.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

New York, NY — Salsa Soul Sisters (Third world gay women). Washington Square Methodist Church, 133 W 4th St. Luvnia. 982-6280. 7:30pm.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1 FM) Call 494-8810 for input.

Boston, MA — Chiltern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.). Info 267-2776.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 15 Chestnut St. 7pm. 996-3341.

Cambridge, MA — Frenz and Luvvers potluck dinner and social every 2nd Friday (Oct-May). 8pm-midnight. Info: P.O. Box 814, Boston, MA. 02123.

saturdays

Boston, MA — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

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THE GAY WEEKLY 50¢

FEBRUARY 9, 1980

GayCommunityNews

James Baldwin and His Critics

- Immigration Reforms in Congress
- New York Sodomy Law Unconstitutional
- Lesbian Mothers as Jugglers
- The Consequence Reviewed

GayCommunityNews

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February 9, 1980

Kennedy urges repeal

Revisions in Immigration Policy Sponsored in Both The Senate and the House

Compiled by Dan Daniel

WASHINGTON, DC — Sen. Alan Cranston (D-CA) has introduced legislation aimed at the repeal of language in the Immigration and Nationality Act of 1952 which is used to perpetuate the exclusion of lesbian and gay male aliens. The bill, S 2210, would repeal Section 212 (A) (4) of the Immigration Act, which provides for the exclusion of "persons afflicted with psychopathic personality, sexual deviation, or mental defect." Under Cranston's proposal, the words "sexual devi-

ation" would be deleted.

Enforcement of immigration laws under the existing language, said Cranston, has been "inconsistent . . . arbitrary and inequitable." He went on to say that, as the law is written and as it has been interpreted by the Congress and the courts, "the law rewards dishonesty, lying, and hypocritical subterfuge. It punishes self-respect, honesty, and openness." Cranston termed it "a bad law."

The introduction of S 2210 follows protracted efforts to effect an administrative remedy to anti-

gay discrimination in the immigration system. Steve Endean, Executive Director of the Gay Rights National Lobby, stressed that Cranston's introduction of this bill should not conflict with efforts by the National Gay Task Force and others to gain administrative remedy.

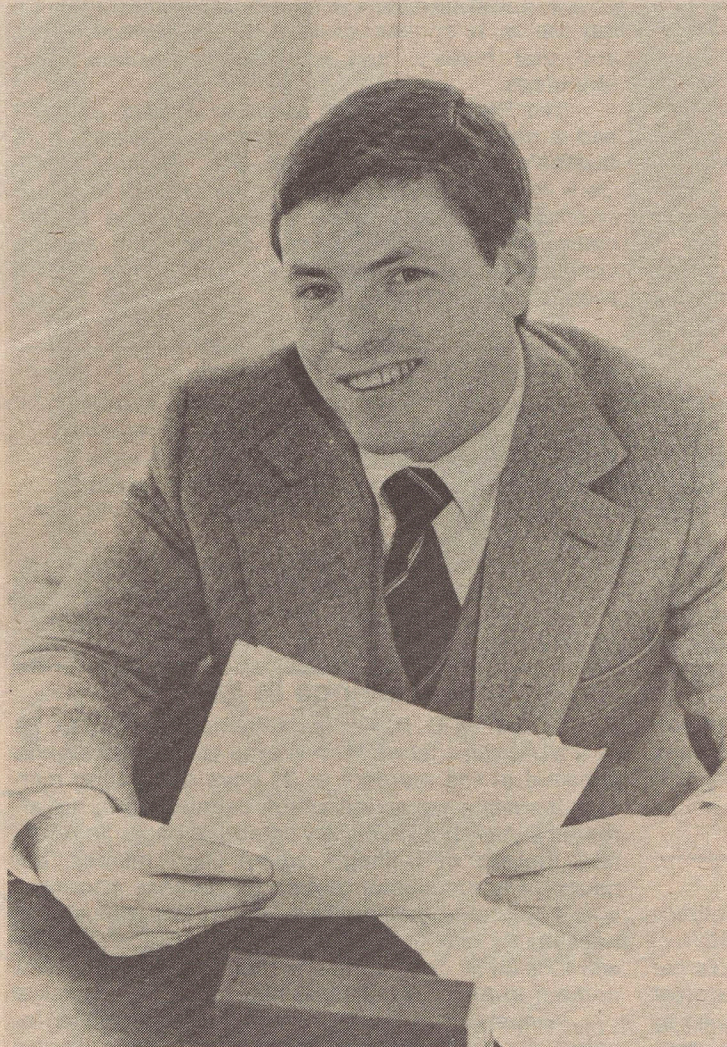
Similar bill in the House

Endean told GCN that on Jan. 29, similar legislation (H 6303) was introduced in the House of Representatives with three Democrats of California, Anthony C. Beilenson, Julian C. Dixon, and Henry A. Waxman, as the chief sponsors. The process for action on both bills is very much the same, said Endean. Hearings must be held in a subcommittee and then in full committee before the bills would be debated by the full House or Senate. Once a bill has cleared the full assembly, it must go on to the division of the Congress which has not yet heard it (i.e., S 2210, if approved by the Senate, would then go on to the House of Representatives, and the reverse would be true for H 6303).

How long will it be before either bill meets with any progress? "I would expect," said Endean, "that the issue is going to be dealt with by the end of the spring . . . [but] I'd say it's real speculative as to whether it'll be successful."

What types of actions might be taken by people who are concerned about these pieces of legislation, by people who would like to see them passed? "There are a couple of things that can be done," Endean explained, "to attempt to maximize the chances for its being enacted [the chances for either bill]. One is constituent pressure . . . that should come not only in the form of constituent letters to Congresspeople, but also in constituent meetings. . . . The other thing I think is going to be important is the [Carter] administration's position on the bills," an

Continued on Page 7



Steve Endean, Executive Director of the Gay Rights National Lobby



Betty Lane photo

Some 300 persons gathered in the rain at New York City's Baronet Theater on Jan. 18 to protest the opening of the anti-lesbian film *Windows*. The film has been released by United Artists, the same corporation which has scheduled the homophobic movie *Cruising* for national release on Feb. 15.

'The transcendental importance of sex' N.Y. High Court Strikes Sodomy Law from Books

Compiled by Philip Shehadi

SYRACUSE, NY — An appellate court ruled here Jan. 24 in the case of *People v. Onofre* that New York state sodomy laws are unconstitutional. The decision has been hailed as one of the most liberal and forceful interpretations of the constitutional right to privacy made in any state.

The case involved a gay minister named Ronald Onofre who was arrested three years ago when his lover, Russell Evans, went to the police and said he had been forced to commit sodomy. Evans later recanted, claiming the affair had in fact been consensual, and the charges against Onofre were reduced to consensual (as opposed to forceful) sodomy. Onofre was convicted and sentenced to one year's probation by a county court.

The Jan. 24 ruling overturned that conviction. It has the immediate effect of invalidating New York state's sodomy laws in the western part of the state, over which the court has jurisdiction — including Buffalo, Rochester, Syracuse, and Utica.

Onofre's lawyers are extremely pleased with the court's decision, which held that the constitutional right to privacy is broad enough to encompass "intimate and consensual homosexual conduct." Margot Karle of the Lambda Legal Defense and Education Fund, Inc., who defended Onofre along with Syracuse attorney Bonnie Strunk, told GCN: "This

is the broadest, most affirmative statement of the right to privacy we have seen in any decision involving sex between adults — and it's all the more remarkable coming from a court that has a reputation for being conservative."

The appellate division court is the highest state court to have ruled against New York's harsh sodomy laws, which provide a maximum penalty of three months' imprisonment for consensual sodomy and apply to heterosexuals as well as homosexuals. The appellate division is the second highest tier in the New York state court system, above the county courts and the state Supreme Court, but below the Court of Appeals.

Strunk told GCN the case would be carried on to the Court of Appeals, the highest court in the state, where she expects the ruling to be upheld. "The D.A.'s office has indicated they will appeal the decision. We're very pleased with that, because it's an excellent opinion that the court wrote. I'm quite convinced that the higher court will declare anti-sodomy laws unconstitutional," said Strunk.

The repeal of New York's sodomy laws would be likely to affect sodomy laws elsewhere, according to Ed Glorius of Lambda Legal Defense. "New York, Pennsylvania, and California are looked to by jurists as progressives in the

Continued on Page 6

Town Meeting Talks About The Issue of Violence

By Chris Guilfoyle

CAMBRIDGE, MA — The latest in a series of Lesbian/Gay Town Meetings attracted approximately 150 women and men to the Old Cambridge Baptist Church on Jan. 17. The topic of the meeting — violence — was one which had been chosen by participants of the October Town Meeting, and it quickly became apparent that it was an issue of concern to the different segments of the community in attendance.

The meeting lasted nearly three hours and was divided into three phases: discussion from the floor, a performance by the local group "The Three Clowns," and a brief presentation by representatives of several community groups describing their efforts to combat violence. The program was moderated by Beth Kelly, who also is a member of the ad hoc

group which organized the meeting.

The discussion centered on both "random" and "institutionalized" violence, with many speakers emphasizing the insidiousness of the latter. Several instances of random violence were described by members of the audience, with the overwhelming response being "fight back." Said one woman: "I have backed down so many men by confronting them. I'm willing to fight back. If you have that rage in your heart and you are willing to kill, that radiates." One man said, "Somehow [you need] to turn the situation around so that you are not a victim." Added another: "We are becoming professional victims — maybe we ought to get together and do some straight-bashing."

Several speakers presented instances where they were able to

extricate themselves from threatening situations by talking to attackers, "making a human connection," or by threatening counter-violence.

While the random violence was discussed, at least one participant expressed the opinion that the institutionalized violence (attitudes of society, insensitivity of the courts, lack of police protection, etc.) poses an even greater threat. Said one woman, "Our house was being stoned by a group of adolescent boys. We called the police seven times and they wouldn't come." Following a number of comments concerning the police, the courts were also targeted. When one man related his lack of success in bringing an attacker to court, another man said: "[When it is apparent that the victim is gay, the perpetrator of the attack

Continued on Page 7

News Notes

quote of the week

"[If I am elected President] I'm not going to advocate federal funds for abortion — I'm not an advocate of gay rights but at the same time they have rights . . . their views may be abhorrent but that doesn't mean that I'll try to legislate them out of existence — these are . . . no-win issues."

— Presidential contender Sen. Robert Dole (R-KS) in an interview published in the Los Angeles Times on Jan. 19, 1980.

census takers need your numbers

NEW YORK, NY — The National Gay Task Force (NGTF) has received a letter from Mikel Miller, Recruiting Director of the Bureau of the Census, in which he expresses a desire to recruit lesbians and gay men to aid in the taking of the 1980 Decennial Census.

"At the suggestion of the President, I am writing you to ask your help in recruiting people for census jobs," Miller wrote to NGTF Co-Executive Directors Lucia Valeska and Charles F. Brydon. Position available range in pay from \$4 to \$4.50 per hour and are available April 1. The results of the census will form the basis for reapportionment of the Congress and state legislatures as well as determining allocation formulae for more than 100 federally funded programs.

Brydon and Valeska urged people to take advantage of this recruiting drive, saying, "In reaching out to the lesbian and gay communities, the Census Bureau appears to be making an effort to see that the personnel recruiting system does not exclude eligible members from our community."

Interested persons should contact Mikel Miller, Bureau of the Census, U.S. Department of Commerce, Washington, DC 20233.

symposium on diseases is slated

SAN FRANCISCO, CA — The second annual symposium on sexually transmitted diseases (STD) in gay people, "Current Aspects of STDs-II," will be held in conjunction with the Third National Lesbian/Gay Health Conference, which is scheduled for San Francisco from June 19-22. The STD symposium, which is sponsored by the National Coalition of Gay STD Services (NCGSTDS), will take place June 19 and 20 and will provide an opportunity to share the most up-to-date knowledge about STDs in gay people with clinicians, other providers of services, scientists, public health officials, and other interested persons. It is hoped that the symposium will result in not only an increased understanding of STDs, but also in improved therapeutics, epidemiological management, and prevention methods.

For information, contact Mark Behar, Chair, NCGSTDS, 2161 N. Pierce St. #9, Arlington, VA 22209, or Robert Bolan, MD, STD Symposium Director, 2252 Fillmore St., San Francisco, CA 94115.

fraternity rejects gay dancers

E. LANSING, MI — Two gay men have been refused entrance to a three-day dance marathon sponsored by Delta Tau Delta fraternity and scheduled for mid-February. Fraternity representatives told Dan Jones and Ben Lowery they would not be allowed to dance as a couple, citing Rule One of the marathon event, which states, "Any couple of one female and one male may register as contestants and participate."

Jones, former president of the Michigan State University student government body, informed the Michigan Director of the Multiple Sclerosis Society, which is to benefit from the event, with the result that the Director requested the fraternity to treat Jones and Lowery as any other couple. Don Lloyd of the Miller Brewing Company, co-sponsor of the event, notified Delta Tau Delta that he did not agree with their decision. The American Civil Liberties Union and the East Lansing Human Rights Commission have informed the fraternity that they back the gay dance couple. Jones and Lowery are continuing in their efforts to register as a couple.

you don't have to be straight . . .

SAN FRANCISCO, CA — "You don't have to be straight to be a good cop" are the words printed on thousands of posters being distributed throughout the lesbian and gay male communities here in a recruitment drive organized by the volunteer group Gay Outreach. Included in the campaign to attract lesbians and gay men to the police force are public service announcements which will be aired on television and radio stations.

The program has the backing of newly installed Chief of Police Cornelius P. Murphy, who views the program as one which seeks not only lesbians and gay men, but members of other minority groups as well, all of whom, said Murphy, would be judged "on their professional ability alone."

kennedy looks to gay groups

ATLANTA, GA — The Atlanta Journal and Constitution have reported that representatives of the presidential campaign of Sen. Edward M. Kennedy (D-MA) are "quietly working" to attract lesbian and gay political groups in Pres. Jimmy Carter's home state. Reports indicated that Robert Kennedy, Jr. recently met with about a dozen lesbian and gay political activists while in Atlanta to campaign for his uncle.

Unidentified "observers" said the younger Kennedy promised the group that his uncle, if elected, would sign an executive order barring anti-gay discrimination in the federal government.

socialists plan regional conference

NEW YORK, NY — Plans for a northeast regional conference to discuss issues concerning lesbian and gay male feminist socialists have been announced by a committee representing groups and individuals from Baltimore, New York, Philadelphia and Washington. The three-day conference will be held at the end of May in the Powder Ridge ski area in Middlefield, CT.

Conference planners intend to focus on homosexual people as well as what it means to be a feminist socialist. Other topics include confronting homophobia on the left and the development of a Marxist analysis of heterosexism.

Interested groups and individuals are invited to a planning meeting scheduled for New York City on Feb. 7 at 7:30 p.m. at 29 W. 21st St. (second floor). For more information, contact Powder Ridge Conference, c/o Box 512, Village Station, New York, NY 10014, or call (212) 788-6768. The conference will be wheelchair-accessible and child care will be provided.

gra gets new staff attorney

SAN FRANCISCO, CA — Gay Rights Advocates (GRA), a San Francisco-based public interest law firm, has announced that Mary Dunlap, a prominent civil rights attorney, has joined the GRA staff. Dunlap, who has had extensive experience in sex discrimination and gay rights litigation, argued the case of *Berg v. Richmond Unified School District*, which involved pregnancy leave for schoolteachers, before the U.S. Supreme Court. She also argued a lesbian naval discharge case, *Saal v. Middendorf*, before the Ninth Circuit Court of Appeals.

Dunlap is a co-founder of Equal Rights Advocates, a San Francisco-based feminist public interest law firm, and a graduate of the University of California's Boalt Hall who presently teaches at Golden Gate University's School of Law. She has served on the boards of the American Civil Liberties Union of Northern California and the Lesbian Rights Project. She has authored a book and several articles on sex discrimination, equal opportunity employment, and the constitutional rights of sexual minorities.

boycott of warner called off

LOS ANGELES, CA — Women Against Violence Against Women (WAVAW) has just notified GCN of the end of its two and a half year dispute with Warner Communications, Inc. (WCI), over the use of "violent images in record advertising." A statement issued by David H. Horowitz, of the office of Warner's president, stated: "The WCI record divisions oppose the depiction of violence, against women or men, on album covers and in related promotional material. This policy expresses the WCI record group's opposition to the exploitation of violence, sexual or otherwise, in any form."

In announcing the cessation of the boycott, WAVAW spokesperson Joan Howarth said, "We commend the WCI record group for formally announcing this advertising policy and [we] anticipate that it will have an important impact on advertising policy throughout the record industry, as well as in other industries, and on the media industry as a whole."

wcas sees changes

CAMBRIDGE, MA — WCAS News and Public Affairs has announced that Closet Space producer and co-host Joe Martin is leaving the program. The departure follows over two years' work with the Sunday morning lesbian and gay radio magazine. Replacing Martin is Charles Bedard, an active member of the Cambridge Gay Political Caucus.

The search continues for a woman to fill the slot of co-host/producer vacated last November by Muffy Wheeler. All public affairs producers' positions at WCAS are volunteer. Interested women should send resumes and/or letters of introduction to: Closet Space, WCAS, 380 Green Street, Cambridge, MA 02139.

Currently the staff of WCAS is embroiled in a labor dispute, and the possibility exists that there will be a strike at the station. In the event of a strike action by the union, Closet Space will not be aired.

general cinema nixes cruising

BOSTON, MA — Boston-based General Cinema Corporation, the world's largest chain of movie theatres, has cancelled its agreement with United Artists and will refuse to show the controversial film *Cruising* at any of its theatres.

General Cinema spokesman Sy Evans said that the chain had entered a "blind bid" on *Cruising* last fall and they had been assured by United Artists that *Cruising* would be done "with good taste." Last week, however, several staff members and executives of General Cinema viewed *Cruising* at a super-secret preview in Boston and were not pleased.

Evans said it is General Cinema policy not to show X-rated movies or films that should be rated X. General Cinema believes that *Cruising* deserves an X-rating rather than the R-rating it has received from the industry. Evans said that *Cruising* had been scheduled to open at 26 General Cinema locations on Feb. 15. All dates have been cancelled. Industry sources who have viewed *Cruising* predict that General Cinema's cancellation will be the first of many.

history project plans for jubilee

BOSTON, MA — The Boston Lesbian and Gay History Project will hold its first meeting on Tues., Feb. 12, at 8 p.m. in the Glad Day Bookshop, 22 Bromfield St. The Project's goal is to support local lesbians and gay men who are researching lesbian/gay topics, to sponsor group projects, presentations, and oral history, and to share information and resources.

The Project has been asked to develop exhibits and a slide show for the upcoming celebration of Boston's anniversary, "Jubilee 350." Project organizers have requested that anyone willing to share information about lesbians and gay men in the history of the Boston area contact the Boston Lesbian and Gay History Project, c/o 285 Harvard St. #102, Cambridge, MA 02139.

indiana to select delegates

BLOOMINGTON, IN — An Indiana state conference will be held Feb. 16 to select delegates to a national lesbian/gay conference scheduled for March. The Indiana meeting gets under way at 1 p.m. at Bullwinkle's Bar, 201 S. College, in Bloomington. Housing will be available.

Additional details may be secured through the Bloomington Gay Alliance, IMU Room 48G, Indiana University, Bloomington, IN 47401, or by calling (812) 336-4299 after 8 p.m.

jury selection beings in gacy trial

ROCKFORD, IL — Jury selection began Jan. 28 in the murder trial of John Wayne Gacy, who stands accused of the murders of 33 boys and young men over a seven-year period which culminated in his arrest in December 1978. Jury selection began in Rockford instead of Chicago, where Gacy resides, because of a successful motion by defense attorneys who contended that publicity about the case would necessarily bias prospective jurors in Chicago. Gacy will face all 33 charges in one trial, an unprecedented number in American judicial history.

Winnebago County, wherein Rockford is located, consists of industrial and rural areas. In the judgment of the court, Winnebago County was selected over five other counties because it had given Gacy's case the least amount of coverage. Once selected, jurors will be moved to Chicago and sequestered during the criminal trial, which will be held in Cook County.

redbook seeks a worker

CAMBRIDGE, MA — Redbook, a collectively run socialist bookstore, seeks one person to fill a paid part-time position in the store. The group would like to hire a woman, preferably third world and/or lesbian, although this is not restrictive. The work schedule is flexible and includes a weekly collective meeting which everyone attends. The group also needs volunteer collective members.

Anyone interested in the paid position or in volunteering should contact Redbook, 136 River St., Cambridge, MA 02139, or call (617) 491-6930.

access closes down operations

CAMBRIDGE, MA — The Access hotline, which has operated since 1969, has been forced to cease its operations as of Jan. 25, citing lack of sufficient funding and staff as the reason for its demise. Anyone who calls the Access hotline now will be referred to Project Place.

A statement issued by the executive director, Joan R. Andrea, said, "Our decision was painfully reached only after exhausting every avenue of recourse. We thank everyone who has offered assistance, financial support, and encouragement to us during our tenure."

News Commentary

Man Sentenced to Total Of 39 Years on Charges of Child Pornography, Rape

By Mitzel

Falmouth (MA) photographer George Jacobs pleaded guilty to statutory rape and kiddie porn charges on Jan. 22. He was sentenced to 20 years for the rape charges and 19 for the kiddie porn. Police will also keep all his film equipment.

Background

Last Sept. 12, George Jacobs, 53, an internationally-acclaimed portrait photographer, was arrested by U.S. Postal Service investigators and state police. Police entered his house with search warrants and seized over \$20,000 in photographic equipment and over

90,000 slides which they alleged depicted kiddie porn. Visiting with Jacobs at that time was a 14-year-old boy from Guadeloupe, the son of friends. Police alleged that Jacobs was a central figure in an "international ring" of kiddie porn merchandisers. Jacobs was indicted on three counts of sex acts with a minor and two counts of violating the 1978 Massachusetts law which proscribes the production and distribution of kiddie porn. Also seized from Jacobs' Falmouth home was a list of 178 names which a Massachusetts state trooper told the New York *Post* reads "like a *Who's Who*,"

and he identified some of the people on the list as school teachers, physicians, members of the clergy and scoutmasters.

Jacobs hired Atty. Thomas Butters to defend him. Butters had recently left the office of the Suffolk County District Attorney. While there, most of his work was with the Major Drug Offenders Unit. But after Newman Flanagan succeeded Garrett Byrne as D.A., Butters was assigned to dispose of the remaining "Revere Sex Ring" cases (see *GCN*, Vol. 6, No. 39). Because of what was perceived as his sensitive and fair handling of the "Revere Cases," Butters became the subject of much criticism from hard-liners in law enforcement.

Jacobs' bail was set at \$300,000. Supreme Judicial Court Justice Paul Liacos refused to lower it. (Jacobs had lived abroad, could work in Europe, and was not a first offender.) Jacobs put up \$30,000 in cash and was released in November.

Butters planned a legal strategy which would challenge the constitutionality of the Massachusetts anti-kiddie-porn law. Back in 1978, the statute was rushed through the State House as part of the Kiddie Porn Panic. After Butters read the law, he told *GCN*: "This reads like some project you get in first year law school. It'd be easy to knock this thing full of holes." Butters is not alone in thinking the current Massachusetts law a sloppy piece of legislation. Other attorneys agree that it was the politicians' hasty response to public outcry over media sensation about sexual exploitation of children.

On Jan. 10, 1980, there were hearings in Barnstable County Superior Court on Butters' motions for disclosure. It was revealed that the investigation against Jacobs developed from a police informer in Los Angeles who had offered Jacobs' name to Det. Lloyd Martin, head of the Sexually Exploited Child (SEC) Unit of the LAPD. Martin, working with the FBI and U.S. Postal Service inspectors, used this informer to get inside Jacobs' home, see "evidence of a crime," and from his statements warrants were obtained for arrest and seizure. It was also revealed that five men whose names appeared on Jacobs' list had since been arrested on various pedophile and/or kiddie porn charges.

The Commonwealth separated the different charges and asked the Court to begin trial on the sex offenses on Feb. 1. Barnstable Superior Court Judge Augustus Wagner was assigned the case. Wagner, 37, was appointed to the Superior Bench last August by Gov. Ed King.

On Jan. 21, 1980, Jacobs was in court on his motions to suppress state evidence. At that time, Butters and Asst. D.A. Jim O'Neil worked out the terms of a plea bargain. The following day, George Jacobs pleaded guilty to all five indictments and received a 20-year Concord sentence for the sex offenses and a suspended 19-year Walpole sentence on the kiddie porn charges, plus 15 years probation after he is released from Concord. At the moment, Jacobs is undergoing evaluation in Bridgewater State Hospital to determine if he is a "Sexually Dangerous Person" (SDP). If two in-

Continued on Page 7

Portrait of a detective

NAME: Detective Lloyd Martin

OCCUPATION: L.A.P.D.-S.E.C.

GOAL IN LIFE: Imprison all Pedos

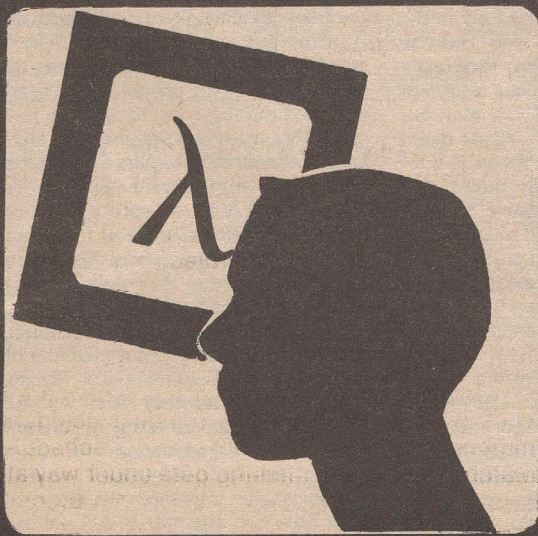
Detective Lloyd Martin is the "father" of police efforts to arrest and jail all pedophiles and child pornographers. Sex offenses with minors and photographs of minors in sex poses is a recent concern of law enforcement officials. Today's national panic and rash of police entrapments is over activity that wasn't the proper concern of police and prosecutors 20 years ago. But if Martin has his way, things will change. "Law enforcement, like all other aspects of American life, is in need of reevaluation of priorities. A child has a higher priority than a TV set. What could be more important than kids?" Martin is also concerned about the moral fiber of America. "I think the morality of this country is breaking down. I believe in aggressive law enforcement." And he's doing his bit. Lack of understanding about sexual behavior, he maintains, is no excuse for tolerating criminal behavior.

Martin started working in the area of "sexual exploitation of children" back in 1971 when Los Angeles was still in the grip of notorious right-wing Mayor Sam Yorty and when the police were run by homophobe Ed Davis. The Sexually Exploited Child Unit (SEC) began as a Task Force in 1976. The city began funding it in 1977, during the national panic over kiddie porn, in which Martin played a prominent part.

Martin is pleased that these days he meets no opposition to his goals or his methods, though he did admit: "I have problems with the ACLU." The American Civil Liberties Union has argued that many provisions of federal and state anti-kiddie-porn laws are unconstitutional. None of these laws has yet been challenged.

How have gay people in L.A. reacted? "At first there was resistance in the gay community. But we don't arrest gays," Martin told *GCN*. "We arrest boy-lovers and child molesters." Martin does not differentiate between violent physical acts against minors and affectionate relationships. "Boy-lovers will have sex with a woman just to get to her kids. If it hadn't been for the gay people, we wouldn't have made some of these cases. Several people we have

Continued on Page 8



'Gay Vote 1980' Shifts Focus to New Hampshire

WASHINGTON, DC — "Gay Vote 1980," a nationwide drive to secure gay rights planks in the campaign platforms of the Democratic and Republican parties this year, has shifted its focus from the Iowa caucuses to the New Hampshire primary. The drive is being coordinated by the Washington-based National Convention Project, which is sponsored by a coalition of national lesbian and gay organizations.

Mary Spottswood Pou and Tom Bastow, Co-Directors of the National Convention Project, expressed pleasure at the results of the Iowa caucuses held Jan. 21, reporting that about a dozen members of local gay organizations were elected as Democratic and Republican county convention delegates at that time. In five of the state's six Congressional districts, some three dozen precinct caucuses adopted lesbian/gay rights resolutions.

The National Convention Project and the Gay Coalition of Iowa sponsored a month-long campaign prior to the caucuses, contacting lesbian and gay organizations in ten Iowa cities and holding a forum for representatives of the presidential campaigns. Information on the positions of presidential candidates was distributed to members of

local organizations. Caucus tactics were discussed in workshops. All of the state's major television stations and newspapers covered the lesbian and gay political activity.

Pou and Bastow said they had found only three Iowa Democratic precincts and one Republican precinct that had rejected a gay rights plank.

"We're encouraged that gay people are going to make a strong political showing in 1980," Bastow and Pou said. "The Iowa caucuses show an unprecedented level of gay political awareness. This was the first statewide gay political effort in Iowa. Almost all of our delegates are first-time participants in the caucuses."

The National Convention Project is now working on major drives in three early primary states: New Hampshire, Florida, and Illinois. In addition, field work is being done in Maine, Minnesota, and Massachusetts. The Project is also circulating detailed papers on gay issues at the federal level to those involved in the early stages of shaping the Democratic and Republican platforms.

Bastow and Pou noted that presidential candidates are taking a much stronger interest in gay people and the gay vote than they

Appleby is Back In Court Again

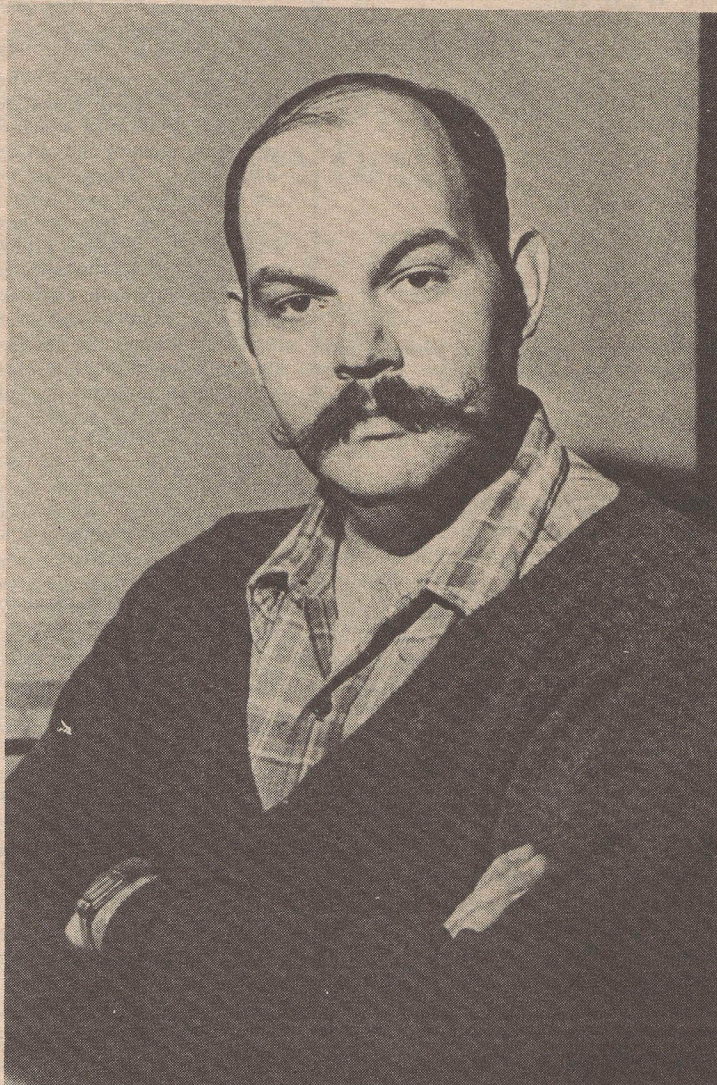
Compiled by Mitzel

SPRINGFIELD, MA — For the second time in less than two years, Kenneth A. Appleby is on trial in Springfield because of his S&M sexuality. Appleby is being tried in Hampden County Superior Court for five counts of assault and battery by means of a dangerous weapon, kidnapping and sodomy. The trial began Thursday, Jan. 24. It was originally scheduled for Jan. 7, but Appleby, out on bail at the time, was arrested on an old invalid warrant as he was coming back into the United States at the Bell-

ingham (WA) border after he had spent two weeks visiting friends in Canada. He was detained by police in Washington, missed his court date in Springfield, and lost his \$1500 bail (see *GCN* Vol. 7, No. 25).

Presiding at this trial is Justice Paul Tamburello. Though he officially retired from the bench several years ago after reaching the mandatory retirement age of 70, Tamburello was recalled to hear this case by Superior Court Chief Justice Lynch. In his years as a Superior Court Judge, Tam-

Continued on Page 6



Frank Truehart photo
Kenneth A. Appleby photographed last December at the Northampton (MA) Jail

Continued on Page 8

Gay Community News

THE GAY WEEKLY

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Correction: Last week's cover photograph was taken by Bernard de Wolff.

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Community Voices

incredibly naive

Dear GCN,

Enclosed is the leaflet I was handed outside a Manhattan theatre the night after *Windows* opened. I don't seriously believe that anyone left the theatre thinking anything other than how ridiculous the movie was. It was like a Japanese monster movie, it can't be taken seriously. It has to bomb. The audience laughed hysterically when the victim's cat fell out of her freezer, frozen solid, and bounced across the kitchen floor. Later in the movie our crazy lesbian is teasing the incredibly naive victim with a knife between her breasts ready to cut her bra open, muttering something about "taking it off" and a really sharp viewer yelled out "look at your own tits, bitch." Again the theatre was roaring. The cat and the clever comment were the high points — the movie was ridiculous. Ladies, don't waste your energies on trying to convince people the movie is harmful to lesbians/women in general. Anyone who takes the movie, the idea or the character seriously isn't worth taking seriously him/herself. Anyone of any significance will view this movie as did those in the theatre on Saturday, the 19th.

Still laughing,

Rob Mihaley
Stratford, CT

alternatives

Dear Friends,

I have an idea for an anti-*Cruising* and *Windows* demonstration I'd like to share. It might be particularly useful in small towns where there aren't many people available to work against these movies. My idea is to arrange a showing of a pro-gay/lesbian film or videotape, such as *Word Is Out*. Then hand out free tickets to people on line to see *Cruising* and *Windows*. The tickets could be flyers of information about why the movies are objectionable. By providing this alternative program, the protesters could not be accused of attempting to censor *Cruising* and *Windows*. I suspect that most straight people who encounter an anti-*Cruising/Windows* protest will want to know what it is gay people don't want them to see. The emphasis in showing an alternative movie should be on Hollywood's censorship of gay people, in other words, how come your local theatre has never shown *Word Is Out* but it is showing *Cruising* and *Windows*.

Good luck with all *Cruising/Windows* protests, but please remember, let's educate, not censor.

Maida Tilchen
Bloomington, IN

reaching out

Dear GCN,

I have just read the January 19, 1980 *Gay Community News* and wish to commend Chris Guilfooy on her article "Reaching Out to Deaf Gays".

I'm a deaf lesbian myself and live in the Washington, D.C. area. Since I could identify with many of the points made in the article, I didn't really learn anything new. It was, however, a real pleasure, reading this well written and intense article, and knowing that deaf awareness was being spread to the hearing public, specifically in this case, to the hearing gay men and lesbians.

Ms. Guilfooy mentioned the National Rainbow Society of the Deaf, a national organization of deaf gays/lesbians, of which there are chapters around the country and in Canada. Considering that Gallaudet College, the world's only liberal arts college for the deaf, is right here in D.C., the number of deaf gays/lesbians in D.C. is considerably large. We have a chapter here called the Capitol Metro Rainbow Alliance, and the we socialize mostly among ourselves, we do occasionally get involved with hearing gays/lesbians for different purposes. For example, last February the George Washington University Gay People's Alliance had a benefit Valentine's Dance to raise money to help CMRA purchase a TTY for the D.C. Gay Switchboard. As another example, CMRA hosted a Christmas Party last December at a local gay bar and the party-goers were both deaf and hearing, mixing together for a grand time. Still another example: CMRA helped enlist interpreters for the National March for Lesbian and Gay Rights held here last October. Incidentally, we welcome hearing persons as members of our chapter.

We know of deaf gays/lesbians in Massachusetts, Bostonians mostly, who would like to form a chapter and become affiliated with NRSD. They are strongly encouraged to get together and form their chapter. Fellowship with each other, sharing common interests, that of being both deaf and gay, and working with their hearing counterparts to foster understanding, acceptance, and love for one another, is of extreme importance.

Anyone wishing information about Gallaudet College, NRSD, and/or CMRA is welcome to contact me.

Thank you again for publishing a very fine article.

Sincerely,

Mary Anne Pugin
Chairperson, Capitol Metro Rainbow Alliance
5211 Newton St. #T-2
Bladensburg, MD 20710

cultural preparation

Dear GCN,

I just read Tom Durand's letter of confession, and feel moved to respond.

In the letter, he describes sitting on a bus listening to two homophobic men brag about "beating up fags." It's not a unique situation, and most of us have at one time or another shared that awful feeling of powerlessness at not being able to speak up. I think that I, too, would not have said anything in that particular situation, facing two drunk and possibly violent men. Still in other situations it is possible, and I have a couple of successes to share, along with some insights.

This summer I traveled with Sally, a woman friend, hitching up the Pacific Northwest coast. One rainy day we were taking a day off from travel, hanging around our campsite, when a young man set up camp nearby; we introduced ourselves and started talking. Soon a woman of about forty joined us, and during the usual introductions, she talked about having been a nurse in California, and continued on about moving from California back to Alberta where she was born, that California was too full of people whom the community had a right to exclude. Fearing the worst, I asked her what she meant. Well, she had worked at a hospital where most of the patients were gay, the nurses were gay, even the doctors were gay, and she didn't like having to take care of all these gay people with their "special needs." (!) (Homophobia takes all kinds of twisted forms.) At this point I looked her in the eye and said, "I disagree with you entirely; furthermore as a gay man I find your tone really offensive." She stopped for a second and then went on: "Well you can be gay if you want but don't do it in Alberta because it's illegal there. . . ." etc. Obviously there was no point in continuing the conversation, so Sally and I said good-bye to the man and walked away. I was so angry I was shaking, and I was glad to have Sally there for support. After talking to her for awhile, I felt more and more elated at having done it, even if the result did not quite feel perfect.

Later that summer there was another instance. I had a summer job as a courier. One morning while we drivers were waiting to go out on our routes, we stood around the office talking and laughing, having a good time, when one man, Tim, made a job about "fags." Right then we had to leave, and soon we were warming up our cars on the street. Naturally I was burning about the comment, and decided to do something about it, though even as I got out of my car to walk up to Tim's, I wasn't sure what. I got to his car, put my hand on his shoulder and asked him not to use the word "fag" in my presence again. He blinked for a minute, looked at me, looked straight ahead, and said, "oh. OK, gotcha!" That was that. I walked back to my car, again feeling rather shaky, but again elated.

There are so many reasons why it's important to speak up for ourselves when we can:

It's better than always living within the powerless feeling. Both times the thought went through my head: "I've come too far, and learned too much, to let this go by. It may be scary, it may be a scene, but better that than to go on living this way." That thought gave me the courage I needed.

It's good to know that the things I'm saying will have some effect, even if I'm not sure what it is. I never saw Tim again (it was the last week of the summer job and our schedules never matched), but he's bound to remember the incident, especially since he already knew me as someone he liked and respected. Similarly, with the woman in California, although she was clearly beyond reason, the young man was there and must now have some impression of it.

Finally, I'd like to say to Tom, don't put yourself down for not having said anything. You are not a coward, nor did you betray anyone. You had good reason to fear violence in that situation, or at least a very unpleasant three-hour bus ride. Society is always telling us that we are to blame for our oppression. In my opinion, you are internalizing this oppression by blaming yourself in any way at all. After a similar "failure," a friend helped me in thinking about this:

About two years ago I was at the beach. A boy of about six was playing in the water, trying to swim but having a harder and harder time. His father was on the shore, saying, "Quit whining, don't be a fag, are you a fag?" over and over and over again. That time I didn't know what to do, so I did nothing and felt awful. Later I recounted the incident to my friend, and after we talked for awhile, she said, "don't feel too bad. It's not the last opportunity you'll have to stand up to oppression!"

I'll bet there are a million stories out there about incidents like these, successes and failures, with lessons we can all use. I think these incidents are vitally important politically. They are the necessary cultural preparation through which we'll reach full and permanent liberation.

Bruce MacDonald
Greenfield, MA

caged

My dearest friends,

A long time back I received a note from the business manager of your paper saying that he would arrange to send me a free subscription to your newspaper. Since that time, I have not received any copies of your paper. I would like to know if you have tried to send them to me, and if so, if the prison returned them. If you decided not to send me a free subscription, let me know and I will try to get the funds together to pay for a subscription.

Well, I want to bring you up to date concerning the status of the pending court suits. One of the lesbian pen pals that is writing to me mailed the court filing fees for the court suits, so that now the U.S. District Court will have to stop procrastinating and issue a show cause order. Then the Attorney General of Missouri will have to file his answer to the claims in my court suit within 20 days. One of the central issues and claims is that the inmates — many of whom are gay prisoners — who are in protective custody unit are being extremely punished. Now the reason that we gay prisoners are in protective custody, in many cases, is that there are gangs of prisoners who rape these gay people, and then use them as "sex slaves." You can be purchased and sold between prisoners that are leaders of various prison gangs, or "rented out" by the night. So these gay women decide to "check in" to protective custody in order to stop this sex slavery. The reason that I am in protective custody is that the prison wants to keep me out of general population due to my pending court suits, so they claim there is a contract on my life.

In the protective custody unit, we never get any fresh air and sunshine — only 90 minutes once a week in the prison gym. Then we get to walk to the dining room to eat, then return to our cells. We cannot have cellmates at all, so we are kept in a small cell 24 hours a day except to go to meals. Also we are denied any form of vocational training in order to learn a trade or skill for our release. Also the medical treatment given to us is subject to long delays. We cannot use the prison law library or the regular prison library to have books to read.

The prison knows that these actions and practices are clearly unconstitutional and illegal, but the inmates are clearly scared to file court suit to correct it because they fear reprisals by the prison. I have had all of my upper teeth and my lower teeth knocked out, and am now on my 5th set of prison-made dentures. I was in the prison hospital in the intensive care unit twice. There have been two attempts to kill me by other inmates — who were then sent to minimum-security prisons as their "punishment."

However, I will be released from prison on March 19, 1980 and the prison officials now feel that I am getting some outside support from a few lesbian pen pals. They have started to stop the common beatings and resort to psychological warfare — but that does not bother me.

I would like for more lesbians to write to me as my pen pals and friends. If they can send a few stamps to help out with the legal work, it would really be appreciated.

Please write soon. Please print this letter.

In Struggle for Justice Clovia Green
Reg.No. 27914 Box 900 Jefferson City, MO

Editor's Note: We have been sending GCN to Ms. Green since early December and have received no notice of rejection from prison officials. It simply disappears.

ADVERTISING MANAGER

GCN is looking for an Advertising Manager. Advertising experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Richard Burns, GCN, 22 Bromfield Street, Boston, MA 02108.

NEWS EDITOR

Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Opening March 1. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

DESIGN DIRECTOR

Applications are now being accepted for the position of Design Director. Background in graphic arts necessary. April 1 opening. Direct inquiries and resumes to Richard Burns, GCN, 22 Bromfield Street, Boston, MA 02108.

Speaking Out

The Lavender Left

By Scott Tucker

A spectre is haunting the U.S.A. — the spectre of the Lavender Left. Right-wingers, liberals, and "radicals," gay and straight, have all attempted to exorcise this spectre. Before becoming a hero to San Francisco cops for having killed Harvey Milk, Dan White campaigned for office by promising to "eradicate radicals and social deviates." David Goodstein and Anita Bryant, Charles Brydon and John Briggs, Democrats and Republicans, the Libertarian Party and the various Communist Parties: they all take stands for and against gay rights, but they all oppose one force which is crucial for *gay liberation* — the Lavender Left.

Two things result from this fact: the Lavender Left is already acknowledged by all these powers to be itself a power, so it's high time Lavender Leftists should openly formulate and declare their views and goals. Having come out of one closet as queers, we are now coming out of another closet as commies. Back in the McCarthyite fifties the nursery monster of "commie queers" was used to frighten-folks. Lesbian and gay people have, in fact, often taken leads in progressive struggles, but they often had to deny their "deviations" for "the good of the cause."

Queer-baiting among leftists, red-baiting among gays: such tensions have brought lesbian and gay reds of various shades into a tentative political unity which I've taken the liberty of calling the Lavender Left. Last October 14, after the National March on Washington, roughly 60 people from around the country attended a "Lesbian and Gay Socialists Meeting." Among us were pacifists, anarchists, unionists, socialist-feminists, Trotskyists, Marxist-Spiritualists (a new one to me!), etc. The Lavender Left will either turn this diversity to its advantage, or splinter into self-entranced sects (like much of the mainstream straight Left.)

It won't be enough to butter feminism and gay liberation onto stale socialist bread. We have our own grain to sow, and our own bread to bake.

At that first meeting all went well: we truly listened to each other, and we agreed to continue building a network of Lavender Leftist nationwide. A lot of talk? Yes, but all of us had experience in grass-roots coalitions, in work ranging from childcare collectives to making poems, in actions ranging from lobbying politicians to fighting cops. To talk of where we had come from and where we might go was itself an important act. The Lavender Left is not likely to issue a Manifesto, but we *do* agree that issues of *class* must be struggled with among us, just as issues of sex and race are being struggled with; that the Eighties will be dangerous and promising for all oppressed groups; and that a strong Left must meet the challenge of the Right. To pose social conflict in terms of Left and Right may seem false or vulgar to some. The fact is that class struggle is real, and that some issues, like racism, are black and white. To say such conflicts are real means, of course, they are also *complex*.

Besides fighting the Right, the Lavender Left must also challenge and transform the Left. Gay people have good reason to distrust socialists who promise mass liberation, but don't include gays among "the people." Straight socialists are wary of gays for the same reason gay capitalists are wary of reds: we're "divisive." But they've both got things topsy-turvy: it's really homophobia and capitalism that divides the people against each other.

GCN has published debates between and about Left groups like the Revolutionary Socialist League, Workers World Party, and Philadelphia Workers Organizing Committee, but their debates are likely to leave the uninitiated in a daze. For folks who are new to the Left, the multitude of group acronyms must seem like alphabet soup — RSL, WWP, PWOC, SWP, CPML, NAM, DCSO, etc. — and they are likely to have no appetite for it, especially if they fear they may be swallowing a rat. It's well known that Stalin rounded up gays in the Soviet Union, that gays are *still* being sent to Siberian labor-camps, and that Castro collaborated in forcing gays into "re-education camps." Gays may well ask, "What's in socialism for us?" Only a Lavender Left can answer this question affirmatively and have it mean anything to most gays. We are rightfully wary of straight Leftists who didn't give a damn for our struggle until they saw we had built a movement *on our own*, and then tried to recruit foot-soldiers from our ranks.

Does anyone remember the debate in the Socialist Workers Party back in '73 about whether gay liberation was "really" revolutionary? The SWP was still vacillating then about admitting gays as members! Even today much of the Left argues about how much "social weight" we carry. This is both dehumanizing and bad politics. Even if there were only 12 gays in the U.S., those 12 would carry very heavy social weight as long as the Right led Lavender Menace campaigns. Such campaigns, just like Red Menace campaigns, serve to scare folks everywhere, and to keep everyone divided and conquered — no matter how many queers, commies, or commie queers actually exist. Even in *only* 12 such deviants and/or subversives existed, *every* principled person would be obliged to defend them.

But the Right is right: we *do* number in the millions, and we *are* a menace to *their* law and order — their laws which make our love criminal, their order which tokenizes a few queers at the top of the social pyramid, and which buries the bulk of us at the bottom. We have made gains over time, but we are not safe: as gays, women, Third World people, and workers organize, so do homophobes, sexists, racists, and capitalists. The Right forges strong links of reaction to destroy our hard-won gains, and all oppressed people will need to forge strong links to fight the Right. Roughly 40,000 people marched at a recent anti-abortion rally in Washington. Anita Bryant was a featured speaker. "I'm not just concerned about one issue," she said. "To me, abortion is a sin against almighty God. All these issues are just symptoms of the moral decadence in America." Yes, the rich men who use Bryant as a tool against other women and gays are indeed morally decadent.

The Lavender Left must defend and preserve an autonomous gay liberation movement — independent from both the Right and the mainstream Left. Very few Left groups make liberation one of their priorities, so gay liberation must remain the priority of many gay people. But priorities don't exclude common struggle. Among straight Leftists, Lavender Leftists insist that gays must have a voice and presence of our own in all work and struggle; among gays Lavender Leftists insist on common struggle with all the oppressed.

Much of the Left enshrines and worships straight men. There is a Left pantheon of patriarchs: Marx, Engels, Lenin, Trotsky, Stalin, Mao, Castro, Che, Kim Il Sung, Enver Hoxha, etc. Where are women and gays? Where is Rosa Luxemburg, Emma Goldman, Edward Carpenter? Women and gays have a proud history of struggle, but since straight men dominate *all* politics it's not surprising they label our struggles "subjective" or "peripheral." Such divisions strengthen the Right, however, not the Left. It won't be enough to butter feminism and gay liberation onto stale socialist bread. We have our own grain to sow, and our own bread to bake. A Left which denies this is objectively reactionary. Real unity in struggle — yes, always! False unity built on the backs of women, gays, or Third World people — no, never!

Allen Young once wrote a piece called "Human Rights, Gay Liberation, and Socialism," for *Gay Sunshine*. He pointed out that the Left mourned and raised hell when Orlando Letelier, former Chilean ambassador to the U.S. under the socialist government, was assassinated. But the same Left ignored the assassination of Richard Heakin, a 21-year-old gay activist in Arizona. Both were *political* murders, but the Left had heart for only one. Recently I participated in a coalition of Leftists concerned about the Iran crisis, but various "revolutionaries" in the group neither wanted gay participation, nor to have gay people criticize the execution of gay Iranians. The Communist Party Marxist Leninist went so far as to say that "opposing U.S. imperialism means supporting the Khomeini government." Islamic sexism, the suppression of Iran's national minorities, the execution of prostitutes and the threatened execution of socialists — these issues were likewise taboo. That's how some Leftists ended up defending Stalin in the thirties, thinking they were defending Socialism!

When Allen Young heard of my participation in such a coalition, he wrote to me saying it was "a tragic waste of time" to struggle with the straight Left. I disagree: such struggle isolates, discredits, or educates the bigots and dogmatists on the Left, and strengthens our links to other struggles. If I had to choose between a movement of gay Castro clones and a movement of straight Leftists cloned after Castro, I'd sure choose the first. But there is a better choice to make: to work for gay liberation and socialism together, because there will never truly be one without the other.

In the Dec. 1 issue of *GCN*, Court Prentice wrote a letter saying he found socialism to be a "puzzling" ally of gay liberation, and that gay oppression was not *necessary* for capitalism. Prentice is partially correct: Stalinism, at least, is no ally of liberation, but whether or not homophobia, racism, and sexism are *essential* for capitalism, the fact is that they are very *useful* to it. A time may come when the capitalist system must absorb the liberal quota of women, blacks and gays into the ruling class simply to survive. If that time comes, it won't be soon — and such a "solution" will still require the existence of an *underclass fighting among itself*.

The Lavender Left was centrally active in organizing the National March on Washington for Lesbian and Gay Rights. Such rights are important for gay liberation, but gay liberation cannot be secured by gay rights alone. It's not enough to fight for "equal rights." We must ask, "Equal to what and to whom?" Equal to be gay capitalists, or equal to be laid-off gay workers? Real democracy means real socialism, a system in which capitalists are not "more equal" than workers.

Court Prentice also wrote in *GCN*, "Education, communication, and example are the keys to our shackles, not revolution..." In answer to Prentice, I quote Moritz Goldstein, a German Jew writing about anti-Semitism in 1912: "It is easy to show the absurdity of our adversaries' arguments and prove that their enmity is unfounded. What would truly be gained by this? That their hatred is *genuine*. When all calumnies have been refuted, all distortions rectified, all false judgements about us rejected, antipathy will remain as something irrefutable. Anyone who does not realize this is beyond help." Many Jews refused to realize it, and some even tried making deals with the Nazis. Homophobia, like anti-Semitism, is not simply a misconception: it's a weapon wielded on purpose. Anyone who refuses to realize this may indeed wake up one day beyond help. The hatred of homophobes is also *genuine*: and even if we expose their lies, we must recognize that their enmity is often *well-founded*, that our existence *does* menace their world.

Among the rioters who trashed San Francisco City Hall were many Castro Street clones who may very well have defined themselves 'til that night as "apolitical." But they showed profound political sense in trashing the symbol of law and order which nearly pardoned Harvey Milk's killer, and which makes outlaws of us all. Charles Brydon of the National Gay Task Force deplored that riot publicly. The Lavender Left can only deplore the system which made that riot necessary, and many of us would agree with Flo Kennedy, a black feminist and radical lawyer when she called that riot "the most important anti-Establishment action of the past decade."

If I had to choose between a movement of gay Castro clones and a movement of straight Leftists cloned after Castro, I'd sure choose the first.

The Eighties have begun with the release of two vicious films, *Cruising* and *Windows*. How many people can afford the "free speech" to make these multi-million dollar movies? During the protests against *Cruising* the cops wiped gay people off their own streets so that William Friedkin could make a cinematic safari through the lavender jungle, so he could collect trophies to display for profit once he had returned to civilization. The New York *Times* did not see "fit to print" any in-depth interviews with the protesters, though Friedkin was honored with such an interview. One of that paper's editors, Gerald Walker, wrote the novel the movie is based upon, so he stands to make a profit from Friedkin's venture. For thousands of gay people *Cruising* was an overnight education in the mechanics of capitalist "democracy."

Apparently the Right intends to mobilize its forces for a Flag, Faith and Family Rally in Washington, DC this April. During the San Francisco riot gay people chanted, "2-4-6-8: Smash the Family, Church and State!" During the *Cruising* riots gays paid a visit to our liberal friend Mayor Koch and chanted, "Koch, you liar! We'll set your ass on fire!" Neither the editorials of Goodstein in *The Advocate* nor the politics of NGTF can give a sound analysis of the social crisis we face. *GCN* has taken the lead through the years in dealing with the real issues, often rousing controversy but also clarifying our struggle as we went along. *GCN* should continue to do so. The Lavender Left exists as a conscious force in the movement. A wide-spread radical discontent will be increasingly *acted* upon even — or especially! — by our "apolitical" brothers and sisters.

Vito Russo wrote an article for the *Village Voice* in which he interviewed various gay officials in Koch's administration. Koch took gay votes and gave gays a pro-gay Executive Proclamation in return. It meant nothing in a city whose fossilized City Council defeats gay rights bills annually. The gay officials Russo interviewed admitted they had been co-opted. "For all the clout they have," Russo wrote, "gays inside the system may as well be as dead as Harvey Milk. And now the gays on the streets know it, too!"

"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108.

NO APOLOGIES!



SF Riot Costs Fall Far Below Estimates

By John Kyper

SAN FRANCISCO, CA — Although the cost of the riot following the manslaughter conviction of Dan White on May 21, 1979, has been frequently cited as \$1 million, recent official figures indicate that the actual total is much less. The City and County of San Francisco is requesting \$226,000 in state aid for damages and expenses incurred during the riot in Civic Center. In addition it is requesting \$57,000 for extra security during White's murder trial.

According to the request, the cost of police and fire services during the riot was nearly \$50,000. \$175,000 is the cost of damage to public property. The latter figure includes: twelve police cars, a motorcycle and a motor scooter destroyed by arson; 14 damaged police cars; broken glass and ironwork in City Hall and other

public buildings; and numerous parking meters and trash receptacles that had to be replaced. The request estimates the damage to public and private property at over \$250,000, bringing the total cost of the riot to only a third of what had originally been estimated.

These figures do not include claims made against the city and county by police and civilians injured during the riot.

The State of California has scheduled a hearing at the end of February to hear San Francisco's request, as well as requests from several other northern California counties for special aid. Also to be heard are requests to pay for extra police protection at a Nazi rally in the East Bay and a request by San Mateo County to cover funeral expenses for the late Rep. Leo Ryan.

Appleby is Back In Court

Continued from Page 3

burello earned a reputation as a mean-spirited hard-liner. Tamburello sequestered the 16-member panel which is hearing the case.

Appleby, declared indigent by the court last summer, was appointed a public defender, Peter Rutherford. Previously, Rutherford had called Appleby "a fag" in open court and asked to be removed from the case. Appleby has also sought Rutherford's removal. All requests have been denied. Appleby is now acting *pro se*, with Rutherford ordered by the court to act as advisor.

The prosecutor is Hampden County Asst. D.A. Diane Dillon. The Commonwealth contends that on the night of Oct. 23, 1977, Appleby and his lover, Carrie Junkin, were in New York City, where they kidnapped John Joseph "Josie" Doyle, handcuffed him, returned with him to Appleby's West Springfield home and there forced him to engage in oral-genital activities and sodomy.

Doyle, 28, a New York City resident, was the state's first witness. He testified he met Carrie Junkin outside the Ninth Circle bar in Greenwich Village. Doyle admitted he had smoked a lot of marijuana that particular night. Though Doyle first told the court he never engaged in any homosexual activities, he later admitted under cross-examination that he was intimate with the gay leather scene. He also admitted that he was attracted to Junkin. Under Appleby's two-day cross-examination, Doyle also admitted that he willingly got into the car with Junkin and Appleby. The reason he did so was because Appleby drove a gold Cadillac. Doyle told the jury he wouldn't have gotten in if the car had only been a Ford or Chevrolet. "Persons who have good cars is generally a better person."

Carrie Junkin, who lived with Appleby from the summer of 1977 through April 1978, and who was involved in numerous trips to New York to pick up leather men, is not under indictment for his participation in any of these activities. Nor was he even called as a corroborative witness by the state. One report has Junkin on a Caribbean cruise while this trial takes place. Appleby, without funds and with a hostile public defender, has been unable to locate Junkin.

While at Appleby's home, Doyle alleged he was forced to fellate Junkin, and Appleby sodomized him. Doyle also testified that a chain fell on his genitals. As a result of this accident, he said he had to have his right testicle removed. On cross-examination, Appleby established that Doyle has plans to have his remaining testicle cut off. When Appleby asked Doyle if he had arranged for complete transsexual surgery, Asst. D.A. Dillon objected and was sustained.

Appleby probed Doyle on the area of "role-reversal" in gay S&M game-playing. Doyle responded: "The gays are into role-reversal — not like you, you beast." Doyle then smiled and gave Appleby the finger right in open court.

When Doyle left Appleby's home, it was Junkin who drove him to Hartford (CT), and dropped him off at the bus station. Doyle returned to New York City. He waited five days before he went to police with a complaint against Appleby.

Doyle also confessed that in May 1978 he met Junkin at the Ninth Circle and they "compared notes" about Appleby. This meeting took place a few days after Junkin had left Appleby. Junkin moved in with Doyle.

According to Appleby, Junkin took off after stealing \$68,000 in cash, jewelry and rare coins which Appleby kept at home in a safe. (Appleby's father had recently died and left him a cash inheritance. At the time, Appleby worked as a pawnbroker in Springfield.)

The prosecution rested its case Tuesday, Jan. 29. Appleby began his own defense, trying to establish for the jury that Doyle and Junkin conspired to rip him off for the \$68,000, then report him to police, assuming he was vulnerable to prosecution regarding his S&M activities. It was Doyle who

made the initial complaint about kidnapping and torture to police in October 1977. After Junkin took off from Appleby's, he went straight to New York and told police detectives completely unsubstantiated stories linking Appleby to alleged mass murders. A warrant was issued for Appleby's arrest.

Appleby was initially arrested June 13, 1978. His back yard was dug up for three days by order of the 20-year-incumbent D.A., Matthew Ryan. No bodies were found. But Ryan went ahead and indicted Appleby on three counts stemming from his S&M relationship with his first lover, Steven Cromer. In November 1978, Appleby was found guilty on one count of assault and battery — that he had hit Cromer once lightly with a riding crop while they argued over a dish of ice cream that had melted while they were watching TV. Appleby was given a maximum Walpole sentence of eight to 10 years for this felony. An appeal of this conviction and sentence is currently under consideration by the Massachusetts Supreme Judicial Court (see GCN Vol. 7, No. 20).

During this trial, Appleby is incarcerated at the Hampshire County House of Corrections in Northampton, despite numerous requests by both Ryan and Dillon that he be moved to Hampden County Jail (under Ryan's control, and where Appleby claims he was beaten back in 1978) or back to Walpole.

Asst. D.A. Dillon told the court she will seek life imprisonment in Walpole if Appleby is convicted. Ryan told Appleby in court: "I'll bury you." And Judge Tamburello, at the start of proceedings, told members of the press that he wanted no press coverage of any events which happen in his courtroom.

A verdict is expected by the end of the week.

Court Strikes Down Anti-Sodomy Statute

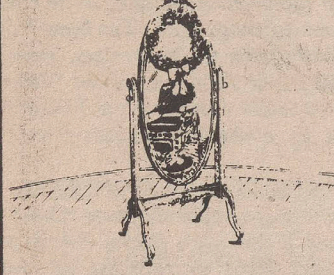
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courts, as trendsetters," he commented. "Other states would be likely to follow."

The court's decision reads, in part, "Personal sexual conduct is a fundamental right protected by the right to privacy because of the transcendental importance of sex

to the human condition, the intimacy of the conduct, and its relationship to a person's right to control his or her own body. The right is broad enough to include consensual acts between non-married persons and intimate and consensual homosexual conduct."

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Town Meeting Discusses Violence

Continued from Page 1

is more likely to get off.] . . . Victims who are gay are continuously abandoned by the court systems."

The conclusion of most who spoke was that an activist role must be taken. Some spoke of making existing institutions responsive to the lesbian/gay community. One man, using the Fenway as an example, suggested making specific demands to the police such as better lighting, cut-back of vegetation, and more frequent patrolling of the area. Another man suggested that since the violence is directed towards gays, coming out in large numbers would act as a show of strength and thus decrease the violence. Another man suggested letting officials know that "... we're a couple of million strong and if you don't start listening to us you'd better find another job because you won't be eating off the city payroll." Another man

suggested launching a letter-writing campaign to the newspapers "... to tell people the gay community is pissed."

While many were calling for reform of existing institutions, others were talking about ways in which the community should be more self-reliant. The organization of neighborhoods was a theme. One man asserted that the violence has decreased since his household has established a rapport with neighbors. Suggested one woman: "Identify people around you on whom you can depend. Get to know friendly people in the neighborhood." Other women spoke of the Green Light and Safehouse programs. "Check out if these groups are in your neighborhood," they said. "It brings it down to people; we will be organized and prepared to resist. It doesn't rely on cops who are often the perpetrators of violence." Another lesbian, speaking

for the women's political party, suggested public funding for self defense training and using armed patrols to protect neighborhoods.

Prominently mentioned in the discussion were the films *Windows* and *Cruising*. It was announced that a picket will take place on Friday, Feb. 15, the opening night in Boston for *Cruising*. A member of WAVAW (Women Against Violence Against Women) stated that a picket will also be taking place at the opening night of *Windows*, although that date is as yet unknown. One woman expressed the opinion that unified action against both films is necessary and that men and women must join together in any planned actions. Another person suggested a general boycott against all United Artist films until such time as *Windows* and *Cruising* are no longer shown.

Representatives from a number

of community groups including WAVAW, Lesbian and Gay Media Advocates, Rape Crisis, Emerge, Women's Party, Dignity, Rape Action Project and the North Shore Gay Alliance also spoke on the ways in which they are combatting violence. During this phase some networking was accomplished and possible solutions to the violence exchanged.

The makeup of the audience was 60-70 percent men. Several members of the audience were Third World persons. While the event was advertised as being interpreted for the hearing impaired, no interpreter was present.

In comments made to GCN, Kelly expressed satisfaction over the outcomes of the meeting. "... We [the organizers] tried to stay apolitical, to keep our own interests out. [Our purpose] is to provide an open forum to get people to communicate who ordinarily don't."

'Gay Vote 1980' Targets Primaries

Continued from Page 3

have in the past. On the side of the Democrats, gay leaders have been meeting for more than three years with White House aides. "So far," said Pou, "President Carter hasn't committed himself to party platform planks on any issue, but I believe that the Carter-Mondale campaign is seriously considering a gay rights plank."

Both of Carter's rivals for the Democratic presidential nomination, Gov. Edmund G. Brown Jr. of California and Sen. Edward M. Kennedy of Massachusetts, have made explicit statements calling on the Democratic Party to pass a gay rights plank. Both, in addition, have actively recruited gay support and have approved openly gay candidates on delegate slates pledged to them.

Republican Rep. John Anderson of Illinois has stated that he would support the inclusion of a gay rights plank in the GOP platform and has approved openly gay candidates on his delegate slates. The other Republican candidates have so far confined themselves to general statements in favor of equal rights for all citizens, regardless of sexual orientation, according to Pou and Bastow. GOP candidates who have issued statements opposing discrimination against lesbians and gay men include Ronald Reagan, Howard Baker, and George Bush.

Immigration Changes Urged in Congress

Continued from Page 1

aspect which has received a lot of attention and been the focus of a lot of work by the National Gay Task Force.

Kennedy speaks on immigration

In a recent letter to the National Gay Task Force, Sen. Edward M. Kennedy (D-MA), Chair of the Senate Judiciary Committee, expressed his concern over recent actions by the U.S. Immigration and Naturalization Service which have resulted in the exclusion of several lesbian and gay male aliens, and, in some cases, in their outright harassment. It was in 1965, when Kennedy was Senate Floor Manager, that the words

"sexual deviation" were added to Immigration Act amendments then under consideration by the Congress. It was the House Judiciary Committee which recommended that addition, and the language carried in the Conference Committee, later to be approved for final passage.

"Despite this legislative history," said Kennedy, "I believe the Justice Department had considerable room to rule contrary to its narrowly defined memorandum on December 10th — placing the Immigration Service in an untenable position. But the need now, however, is not to look to the past

— or to our discriminatory history — but to look toward future reform."

Kennedy continued: "I believe all 33 subsections of Section 212 (A) of the Immigration and Nationality Act, as now written, should be repealed and replaced with reasonable and humane provisions, consistent with current law and practice. Had these sections applied to American citizens, rather than to aliens, they would undoubtedly have been thrown out in court years ago."

In spite of last summer's unilateral actions by both the U.S. Public Health Service and the

Immigration and Naturalization Service aimed at halting the harassment and exclusion of lesbian and gay male aliens, the Department of Justice has ordered that such exclusions must continue. The logic for this is that it was the Congress which made the law, and it must be the Congress which changes the law.

Commented Steve Endean, "The bottom line is that Congress' intent was pretty clear, and so it's going to have to be handled by Congress. At least that's the sense that now seems to be prevailing."

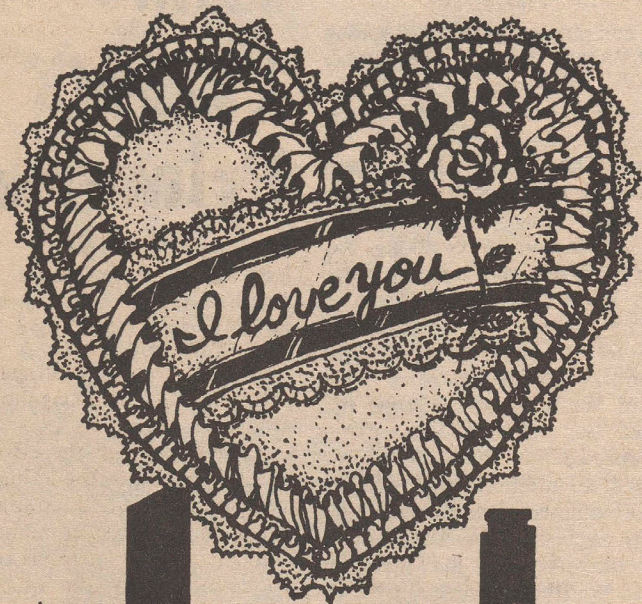
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Man Gets 39 Years in Jail

Continued from Page 3

dependent psychiatrists determine Jacobs to be a SDP, he will be committed to the Treatment Unit at M.C.I.-Bridgewater for a one-day-to-life sentence or until such time as he is judged to be no longer "sexually dangerous."

The deal agreed to by the D.A. and the defense (aside from the spectre of life in Bridgewater) was a little less severe than press reports indicated. In Massachusetts judicial practice, a "Concord" sentence is one that imposes a great amount of time on a convict. However, he is usually eligible for parole after just a few months. Judge Wagner, in fact, imposed a 20-month sentence and then waived six months, so Jacobs wound up with a 14-month term. It is though the heavy sentences given Jacobs were aimed primarily for public consumption.

To "sweeten the deal," Jacobs had to forfeit his \$20,000 worth of photographic equipment. This will now go to the Criminal Identification Bureau of the Barnstable County Sheriff's Office. Asst. D.A. O'Neil sees an irony here: equipment once used to "commit crimes" (i.e., to reproduce photos) will now be used to "catch criminals." Said O'Neil: "They really needed some of the stuff. For example, they didn't have a color processor."

After sentencing Jacobs, Judge Wagner spoke from the bench. He addressed Jacobs: "You are a despicable, vile creature, a disgrace to the human race. This conduct is worse than murder." Asst. D.A. O'Neil said that comments such as these are "not unusual" for a judge. O'Neil characterized Wagner as "a brilliant judge from a prosecutor's point of view."

Police set up Jacobs

In 1969, George Jacobs and his business partner were arrested on pornography-related charges (not kiddie porn which, at any rate, was not yet a special crime in the Commonwealth). All charges, however, were promptly dismissed in district court because the warrants used in the arrests were illegal. Since then, Jacobs has been the periodic target of police interest.

With the outbreak of the Kiddie Porn Panic in 1977, Mass. state trooper Mike McComiskey began his two-year surveillance of Jacobs. George Jacobs is a well-known and successful photographer of portraits and family occasions (weddings, bar mitzvahs, etc.). He has two books in print. One, *A Certain Freedom*, is a highly-regarded study of life in Portuguese villages which includes candid shots of young boys playfully romping with each other in the nude on spectacular beaches. Jacobs has travelled and worked in many countries. He has spent considerable time in the Caribbean, where attitudes of sexuality are more liberated than here in puritan Massachusetts.

Jacobs also did have, as he admitted, a small sideline of child erotica. His primary involvement was processing film sent to him by other boy-lovers. He would return prints to these clients and keep copies for himself. It was not a major operation, nor was it his primary occupation. Jacobs told *GCN* he did not service more than eight to 10 individuals who shared his interest in these materials, despite the exaggerated police claims that he was hub of an international web of kiddie porn.

Asst. D.A. Jim O'Neil estimated that 45 percent of the 90,000 slides seized at Jacobs' home depicted what he called "hard-core sex between men and boys." Another 40 percent he said, depicted "underage males in erotic poses." O'Neil admitted

that he himself had not looked at all the slides (the state only needed a few porno shots to make their case), nor did he consider the possibility that — as he would have had to argue in court had there been a trial — there would likely be scads of duplicates of any single pose. Under the Massachusetts anti-kiddie porn law, the Commonwealth must prove "intent to distribute." This is usually done by submitting multiple copies as evidence.

The significance of the Jacobs trial — had it occurred — is that it would have been the first legal challenge to the anti-kiddie-porn statute.

State trooper McComiskey was unable to obtain any evidence or indication of criminal activity which would warrant Jacobs' arrest. This situation changed when police arrested another boy-lover and used him as a police agent. This was Ralph Bonnell, identified as a Los Angeles TV repair man. Bonnell has a history of arrests for sex offenses with minor males — in Virginia, Arizona and elsewhere. He also took photos of young males. Bonnell was unable to develop these, so he sent them to George Jacobs for processing. He had met Jacobs years before.

In May 1979, Bonnell was taken into custody by police in Los Angeles and brought to the attention of Detective Lloyd Martin, a zealous crusader against pedophiles and kiddie-pornographers. At Martin's suggestion, Bonnell agreed to work as a police informer and police agent. Martin then contacted local U.S. postal investigators in Los Angeles, who in turn contacted Irving M. ("Bud") Peterson here in Boston.

Peterson is "Team Leader" of the Mail Fraud and Prohibitive Mailings Investigation Unit of the

U.S. Postal Service for the Northeast. Peterson and Massachusetts police paid for Bonnell to fly from Los Angeles to Boston in early September 1979. Peterson picked up Bonnell at Logan Airport and drove him down to Falmouth. Bonnell dropped in unannounced on Jacobs, whom he hadn't seen in years. Bonnell spent five hours with the unsuspecting Jacobs talking about boys and asking to see Jacobs' latest work. Jacobs showed him some slides. When Bonnell left, he was picked up by Peterson. Bonnell told Peterson everything he had seen and heard. With this information, Peterson quickly obtained warrants to search Jacobs' house and seek his arrest.

It was just by coincidence that the 14-year old boy was staying with Jacobs at that time, but it turned out to be a big bonus for the police. After interrogation, Jacobs made a statement to police admitting to sex acts with this foreign youth. The boy was promptly sent back to Guadeloupe. The Commonwealth was planning to try Jacobs on these sex offenses without testimony of a victim.

Bonnell returned to Los Angeles, where it is believed that he continues to cooperate with police in setting up boy-lovers and others.

The 178 names seized at Jacobs' home have been pumped into federal and state police computers and have been widely circulated through law enforcement agencies. Martin Locker, another postal investigator in New York City, told the *Wall Street Journal* (Jan. 23, 1980) that he arrested two of the men on the list by soliciting them in ads he had placed in *Fetish Times* and other specialized magazines. One of these men is a priest whom Locker had to lure

Continued on Page 9

Portrait of a detective

Continued from Page 3

arrested have thanked us. They tell us they need help. All need incarceration and treatment." Martin wants straights and gays to work together to report the boy-lovers and get them locked up for good. He characterized pedophiles as "sexual psychopaths."

How does he respond to the fact that pedophiles and boy-lovers are organizing? He doesn't like it. "I think it's time the rest of us — gay and straight — should organize and stop molestation." Martin, if he could, would raise the age of consent to 18. Martin would like to have a SEC Unit on every police force in the country (L.A. currently has the only one). He agrees with many politicians, judges and crusaders that sex acts or photographing minors are crimes worse than murdering children. Martin told a committee of the U.S. Congress: "A homicide is terrible, but it is over with very shortly. The victim of sexual exploitation has to live the rest of his or her life with those memories of what pornography or sexual deviation brings upon them."

Det. Martin is 37 years old, married, the father of three. "I'm no more or less religious than any other man." He characterizes himself as "just a country boy." Over and above his police work, he teaches a course on child sexuality and exploitation of children at the University of Southern California. "I had no idea how sexually active boys are until I got into this area of police investigation," Martin told *GCN*

he has never read the Kinsey Reports. Yet he claims credit for police set-ups in the arrests of Guy Straight, George Jacobs, many in Baltimore. He has also worked with police in France, in Britain, and in Interpol.

Det. Martin has been luckier than other zealots on the anti-kiddie-porn bandwagon. Dr. Judianne Densen-Gerber is awaiting possible indictment for misappropriating thousands of dollars of Federal government funds through her Odyssey House in New York (see *GCN*, Vol. 7, No. 11). The former president of the National Association of District Attorneys, Robert Leonard, who in 1977 set up a special national Task Force on pedophilia, was recently convicted for embezzling Federal monies to build a house on the California coast (see *GCN*, Vol. 7, No. 20).

Martin closed his interview by asking that *GCN's* readers contact him anonymously and give him the names of any homosexual men suspected of having sex with minors. His request recalled D.A. Garrett Byrne's notorious and illegal "Hotline," used to launch the "Revere Sex Ring" — late-night whispers, secret denunciations, massive police entrapments. Detective Lloyd Martin will not rest easily until U.S. prisons are filled with homosexual boy-lovers — each and every one worse than a murderer (excepting, of course, those who cooperate with police and snitch on their friends).

Man Gets 39 Years in Jail

Continued from Page 8

into the city's jurisdiction with promises of swapping kiddie porn.

George Jacobs may face further criminal liability. Bud Peterson made a presentation to the U.S. Attorney's Office here in Boston the day after Jacobs was sentenced. The federal government can, if the U.S. Attorney chooses, act through powers given it under the 1978 Kildee-Murphy Act (the federal anti-kiddie-porn law). Jacobs would then face a federal trial, with a possible sentence of 20 years on each charge.

The Jacobs case in perspective

The Jacobs case links national forces which have set a high law enforcement priority on the arrest and incarceration of homosexual pedophiles (boy-lovers) as well as those engaged in taking pictures of minors in erotic poses (whether for their own possession or for commercial distribution). As Bud Peterson told GCN, the Rhode Island anti-kiddie-porn law makes it a felony to merely possess even one photo of a minor suggesting sexual arousal. Peterson also told GCN that the Postal Service has been notified by memoranda from the President's Office and the U.S. Attorney General's Office that actions against pedos and pornographers "is a front issue of the 1980s. And people like myself are going to make sure it stays up front." Peterson acknowledged a problem that others in law enforcement have voiced, i.e., it's very difficult to arrest boy-lovers without inside information. Peterson said: "Without Bonnell, there would never have been an arrest in the

Jacobs case." Det. Martin, Peterson and others have all remarked how important it is for them, as police, to have pedos who will become informers and police agents. They need names of suspects and police agent boy-lovers to assist in set-ups. Such police set-ups are standard police procedure.

It is also standard police procedure for them to assume that all homosexual pedos are consumers of boy-prostitutes and pornography. Det. Martin does not separate the two phenomena: "Pornography is prostitution!" Police also accept the notion that pedos/pornos are "linked" in a secret, underground, world-wide "ring." Hence, any names they can obtain will surely lead to more names.

The 178 names seized from Jacobs' home (most, by the way, were names of friends, business associates, portrait clients, etc.) were not the only names seized by police last fall.

In late October 1979, New York City police busted what they referred to as a "call boy prostitution ring" which employed young males, including some minors. The boys wore telephone-message-type beepers on their belts. The press dubbed them "The Beeper Boys." At the "ring's headquarters" in a Chelsea district hotel, police found a list of 3,000 names of men who were patrons of "The Beeper Boys." These names, as with those from Jacobs, went out across the country to law enforcers.

On Nov. 30, 1979, Los Angeles police, under the lead of Det. Martin again, raided the studios of the famous Athletic Models Guild (AMG). AMG has been in

the business of mail-order-retailing of gay erotica (mostly of the soldier/sailor/jockstrap beefcake variety) since 1945. Police seized AMG's equipment, 100,000 photos and over \$100,000 in currency, as well as the customer list.

Martin's office alleged that some of the photos may involve males under the age of 18. Los Angeles police also alleged that they have a complaint from a 14-year-old male who claimed to have been photographed at the AMG studio, yet police do not know the boy's name or his whereabouts. Police used this alleged kiddie complaint to raid AMG and seize their mailing list.

Since AMG has been in business for 35 years, it is thought that its proprietor had in his possession the most comprehensive list of names of gay males, both in the U.S. and abroad. As a result of these three police seizures and others, police have in their possession, on a conservative estimate, thousands of names of gay men who will pay for male erotica and/or sex.

The logical question arises: What do the police intend to do with these names? Since police themselves admit that they must have boy-lovers to act as spies and informers, it seems only reasonable that police intend to build up a network of infiltrators by which they can expose and arrest hundreds of men they have identified as suspected pedophiles and pornographers.

Though men like Peterson, O'Neil and Martin make the point that they are not out to harass the gay population at large, they do not want the gay movement to defend the rights of minor to sexual freedom. All have told GCN that

they have no difficulty with adult consensual homosexual activities when done in private. They are only after those who have sex with and/or photograph minors. Yet, despite their disclaimers, it is curious that so much of their time and energies are spent coordinating a nation-wide attack on homosexual boy-lovers. Det. Martin advocates permanent incarceration for pedophiles.

That police are busy with this national attack on pedos/pornos is not just demonstrated from the facts about the George Jacobs case. A late report from northern California indicates that a man who represents himself as that area's contact for a new homosexual pedophile organization may be operating as a police informer.

Boston to Celebrate With 'Jubilee 350'

BOSTON, MA — Mayor Kevin H. White and Deputy Mayor Katharine Kane recently unveiled plans for the city's anniversary celebration, "Jubilee 350," which begins May 1 and continues through the month of September. White and Kane announced that the celebration would be highlighted by the return of the Tall Ships to Boston harbor during the summer and by a conference entitled "Great Cities of the World" which is scheduled for September.

To aid in the financial aspects of the celebration, assistance has been sought from most of Boston's major corporations and foundations. Help toward meeting the estimated cost of \$2 million has also been obtained from federal agencies such as the National Endowment for the Humanities.

The Deputy Mayor is serving as chairperson of the "Jubilee 350" Commission. She said, "We have involved a large cross-section of Bostonians in our program, from the ethnic and business communities to cultural institutions and neighborhood groups, all taking an active role in celebrating our Jubilee."

The five-month long celebration will feature a variety of special events, historical exhibits, and ethnic and neighborhood festivals.

Largely through the efforts of White's liaison to the lesbian and gay communities, Robin MacCormack, an ad hoc committee of lesbians and gay men has formed to propose ways in which the city's lesbian and gay population may also participate in the celebration of Boston's founding. Proposals to date include a slide show, a street fair with booths to represent various lesbian and gay organizations, the publishing of a booklet on Boston's lesbian and gay life and history, and a gay athletic competition.

Persons on the ad hoc committee stressed that community involvement is needed, as are suggestions for events to sponsor during the course of the celebration. Persons wishing to get involved with the planning of these activities or who have ideas for other activities may contact the ad hoc "Jubilee 350" committee c/o Box 350-BJ, GCN, 22 Bromfield St., Boston, MA 02108.

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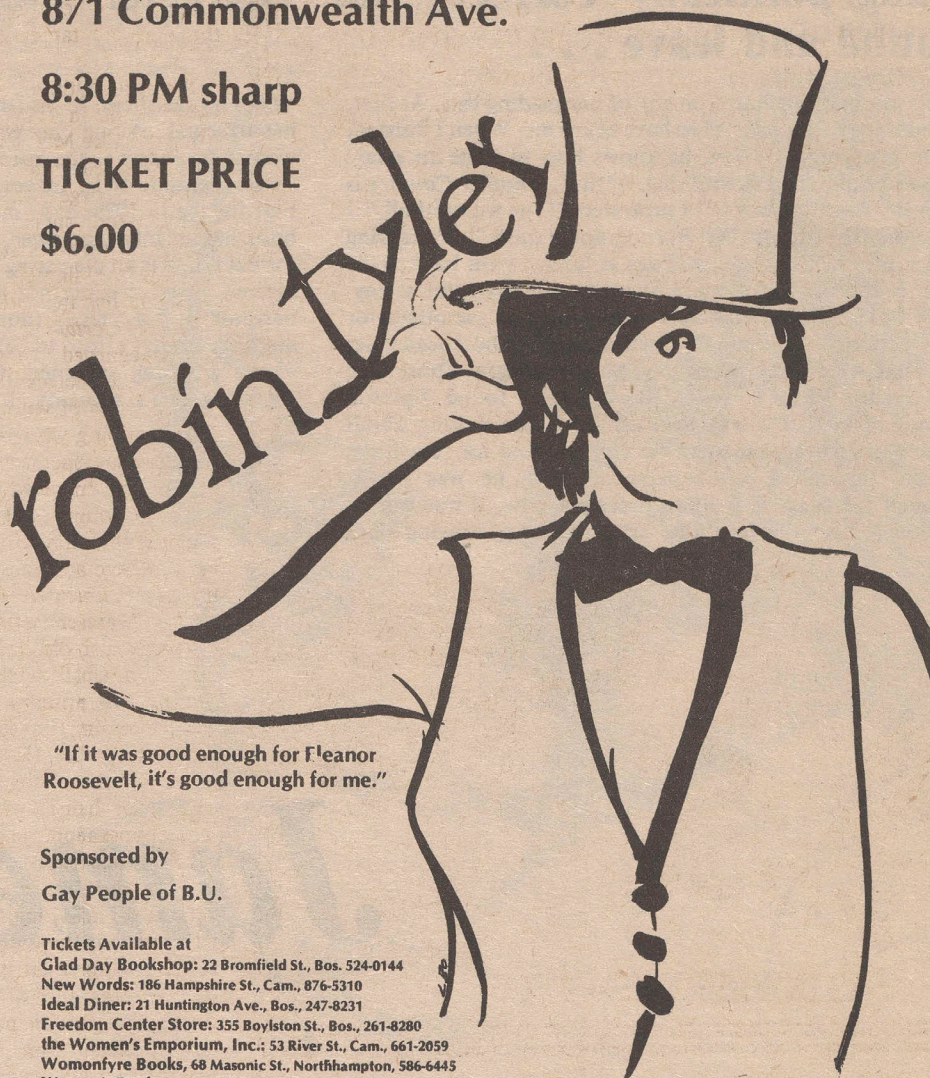
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By Andrea Loewenstein

I. Baldwin and His Critics

When I heard that a new long novel by James Baldwin, about a gay gospel singer and his family was coming out, the lukewarm reviews did nothing to change my determination to read the book. For one thing, Baldwin has always been a fiction writer with a distinctive voice, and I wanted to hear that voice again. (Although Baldwin is also a very well known nonfiction writer, I will refer in this article only to his novels.) Baldwin, especially early Baldwin, is difficult to read aloud: one ends up struggling for breath. The voice is passionate, immediate, and a little agonized; one feels that there is *too much* to say, and not enough time to say it in. I would know that voice, as I would know the voices of certain old lovers, anywhere, in any context. Baldwin has been an especially important author for me for a long time. *Another Country*, Baldwin's third novel, but the first one I read, came out in 1962, when I was thirteen, and living mainly through novels; and I fell into it with great passion. My only problem was that I didn't know which of the characters I was most in love with: Rufus, Ida, Vivaldo, or Eric. I think I used each of them in turn in my fantasies. When I became a teacher, I used *Blues For Mr. Charlie* in freedom school in Mississippi, and *Go Tell it On the Mountain* with my first high school class.

It was not, of course, his voice alone which drew me, as an adolescent, to Baldwin's work. In *Another Country* he writes openly about relationships between blacks and whites, about sex, and about homosexuality; these were all subjects which I was thirsty for. I was especially drawn to and reassured by his treatment of homosexual love, at a time when I was both attracted to my female teachers and terrified and mystified by the treatment of heterosexuality I found in other books — *Lady Chatterly's Lover*, for example. True, all his homosexuals were (and remain) male, which made them a little hard for me to identify with, but they were invariably passionate and gentle men, quite different from the caricatures of "queer" presented by popular culture, my only other source of information at the time.

My feeling for Baldwin then, is the feeling one develops for an author one has grown up with; an author who has helped one to grow up. While I find many novels which were important to me as an adolescent unreadable now, Baldwin's first three novels, *Go Tell it On the Mountain*, *Another Country*, and *Giovanni's Room* still retain their original power for me. This long term attachment is certainly one reason I was willing to disregard the critics when it came to Baldwin's newest novel. The other reason has to do with a certain mistrust I have developed for criticism of Baldwin. While I am no enemy to criticism, and agree with most critics as to the diminished power of Baldwin's later novels (*Tell Me How Long the Train's Been Gone*, 1968; *If Beale Street Could Talk*, 1974; and *Just Above My Head*, 1979) I felt a consistent discomfort with the *kind* of criticism Baldwin receives.

My first contact with this critical stance came in 1974, when I happened to mention Baldwin's work with some affection to a fellow graduate student in English, wondering aloud

... one of the most vital times in the life of a piece of fiction is when a character begins to speak, timidly and softly, in one's head. Honest and true books get written when the author feels free to coax and invite that character in. If the author's response to that small voice is, instead, to submit it to a test: "Are you black/white/gay/straight/male/female/Christian/Jewish/old/young/politically correct" the character will probably turn around and leave ...

why he was never included on any of our reading lists. At first, my colleague pretended not to have heard me. When I insisted, he said grudgingly, "Well, he knows how to write an essay. Too bad he didn't stick with that." "But, *Another Country* is one of my favorite books!" I protested. "The worst of all," I was told. "Shoddy writing. Pornographic trash." Wondering whether my childish taste had been at fault, I went back to the book, to find that it had more power for me than almost anything I was studying at the time. I proceeded to ask others for their reactions, and found that, when pressed, these academics (yes, some were black, some gay) got very angry. Those who loved Henry Miller's work, for example, found Baldwin "pornographic." He was also criticized for writing about straights when everyone knew he was gay, and for sometimes speaking through a white persona, when he was Black. Although the practice is more prevalent now, it was rare at that time to hear a *white* author criticized for portraying black

characters, for a *man* to be told he did not have the right to use a female persona or for a *heterosexual* writer to be criticized for trying to portray homosexual characters. I kept hearing an unspoken but strong, "He has a nerve!" when it came to Baldwin.

Shortly after this, I read Eldridge Cleaver's attack on Baldwin in *Soul On Ice* (1968) and began to seriously question what effect this kind of overt personal attack, and the only somewhat more hidden ones I had heard from my academic friends, might have on an author who was attempting to go on writing. In my experience, one of the most vital times in the life of a piece of fiction is when a character begins to speak, timidly and softly, in one's head. Honest and true books get written when the author feels free to coax and invite that character in. If the author's response to that small voice is instead to submit it to a test: "Are you: black/white/gay/straight/male/female/Christian/Jewish/old/young/politically correct" the character will probably turn around and leave or else turn into cardboard. This freedom to be open to characters — to inspiration, creativity or *whatever* one chooses to call it — is not achieved in a vacuum. An author lives in the world, is part of various families, communities and identities, and if this world combines to prohibit his or her freedom, few authors can survive intact.

A few weeks ago, after I finished *Just Above My Head* and was struggling with an inauthenticity of voice I experienced in much of this book, I went back to Cleaver. "Homosexuality is a sickness," he explains, "just as are baby-rape, or wanting to become head of General Motors." (*Soul On Ice*, McGraw, 1968, p. 110). Cleaver is a clever writer. He has a way of throwing unlike things together which is designed to create guilt in the unsuspecting white liberal. Women were enthusiastic about *Soul On Ice*, though it celebrates their rape. Black readers who had enjoyed Baldwin did not want, after all, to join the ranks of baby-rapists or capitalists. Cleaver goes on to claim that Baldwin is waging "a despicable underground war ... against black masculinity" (p. 109). As for Rufus Scott, the tormented and angry Black musician in *Another Country*, he is,

"A pathetic wretch who indulges in the white mans passtime of committing suicide, who lets a white bisexual homosexual fuck him in his ass, who took a Southern Jezebel for his woman ... the epitome of a black Eunuch who has completely submitted to the white man. ..." (p. 109, Cleaver)

Daryl Pinckney, in his sensitive and intelligent review of *Just Above My Head* in *The New York Review of Books* (Dec. 6, 1979) suggests that "Cleaver's irresponsible attack in *Soul On Ice* may help to explain the turn in his work." (p. 32) Pinckney finds Baldwin's characters, especially his portrayal of Black families, increasingly wooden and sentimental in the works of fiction which appeared after *Soul On Ice*. I agree with him, and after rereading Cleaver am not surprised. It was at this time that I went back to the reviews of *Giovanni's Room* (1956), Baldwin's second novel, and his first explicitly homosexual one. It is the story of David, a young American in France who falls deeply in love with a young Italian, Giovanni,

whom he sacrifices, in his ruthless and tormented effort to be heterosexual. Along the way he also sacrifices Hella, the woman he chooses as the instrument of this effort, and in a real sense, himself. It is, however, Giovanni who dies. I found that for me in 1979, even more than when I first read it, the book has an amazing power. It is clearly written out of interior torment, and is an unsparing account of a man fighting against himself. It is certainly not a pleasant book, and David, the narrator, is not "nice" (none of the characters in the novel are; they cannot afford to be) but even in its negative ending, it makes a strong statement in favor of self knowledge and accepting one's sexuality. It is a book with a strong moral

statement but evil or sin is defined in terms of causing pain and deserting oneself and others, not in terms of conventional sexuality.

Later reviewers, such as Stanly Crouch in *The Village Voice* (1979) have criticized Baldwin for writing through a white persona, but the early reviews, on the whole, were so preoccupied with Baldwin's homosexuality and the homosexuality in his books that they didn't even get to other things. John Sullivan, in *Commonweal* (Dec. 2, 1956) notes "There is a fatal ambiguity about what sin has been committed, and by whom. ... (p. 318) Sullivan goes on to give his opinion of the various characters. "What I felt was a kind of remote pity for Giovanni, much sympathy and respect for Hella, and little more than disgust with David." ... (p. 318) Perhaps Sullivan senses his own prejudice, because he then asserts, "My disgust has nothing to do with David's homosexuality. It is produced by his self pity, his stupidity, his childishness. ..." (318) He concludes that *Giovanni's Room* "raises the prudential problem of whether raw sincerity can justify this explicit treatment of a homosexual tragedy." (318)

David Karp, in a review in *Saturday Review* of the same year (Dec. 1, 1956) appropriately entitled, "A Squalid World", is even more explicit, and more frightened. "A clinical report on the world of Giovanni and David, after all" he writes, "would require a strong stomach, a sure sense of nerves, and a highly developed capacity for finding objects of pity ... of all the vices of men it would seem that homosexuality is the one in the least demand of patience and consideration. ..." (p. 34) After thus establishing where he stands, Karp can afford to praise Baldwin who "manages to retain a very delicate sense of good taste so that his characters never really offend us, even when they appear most loathsome, most detestable." (p. 34)

By 1962, when *Another Country* came out, reviewers were almost as offended by its treatment of interracial sexual relationships as by the homosexuality in the book. In *Another Country* a group of men and women struggle, with some success and a great deal of pain and failure, to be human and to love each other against the background of a violent and decaying New York City. Saul Maloff, in *The Nation* (July 14, 1962) typically regrets the James Baldwin of the "controlled, lucid" essays. He calls the setting of the novel, "that misty region on the nether side of society where alienated men and women act out their racial and sexual encounters. ..." Baldwin "seeks degeneracy for vitality and meaning in obscenity." (p. 15) Like Sullivan, six years earlier, Maloff is unable to restrain himself, and begins abusing the characters as if they were acquaintances who had let him down. Vivaldo is "a bore and an ass", Rufus "a sadist and a swine", while Cass, a married woman, who has the temerity to initiate an affair with Eric, a known homosexual, is "possibly female." (p. 16)

Whitney Ballitt in a *New Yorker* review of that year calls the book "a turbid melodrama", and reassures himself with the utter unlikelihood of it all. He speaks with special venom of Eric: "Wound tight about these major figures is Eric Jones, a kind of all-American bisexual actor. ..." (August 4, 1962)

While Paul Goodman, in *The New York Times* of that year, never uses the word "homosexual" in his review, he censures Baldwin's characters on political grounds. "Love does not lead to community, procreation, productive collaboration, character change, or even personal security." *The New York Times Book Review*, June, 1962, p. 5) Moreover, the characters in *Another Country*, who are for the most part struggling artists (one actor, two novelists, one singer, one musician) do not satisfy Goodman's notion of the work ethic. "It is puzzling", he writes, "how most of Baldwin's people make a living. ... In two years of sunny love of the actor and a young fellow, it doesn't once occur to the older man that the youth ought to be making something of himself in the world." (p. 5) (An interesting aside that Baldwin might have been cheered by is that even critics like Goodman, with the most personal resistance to his themes, are totally unable not to respond to the characters as if to real people, although perhaps people in need of a scolding!) Goodman, who is clearly writing with a great deal of discomfort in this review, adds a racist twist with his claim that he actually respects Baldwin as a writer. "I doubt that a writer like James Baldwin would go through this song and dance if he followed his best impulses. At his best, his prose is very personal, with a slight Negro

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accent . . ." (5) Goodman, who was to declare himself bisexual in print a few years later, calls "these novels" (it is unclear which novels he means) "a spurious genre. Unless one identifies with them (I never do)" he concludes, "they are finally otiose." (p. 5) Methinks the man protests too much!

One might think that by 1979, with the growing awareness of both racism and homophobia, the climate of review might have changed. Instead, we find the bizarre treatment of *Just Above My Head* by Stanley Crouch, in *The Village Voice* (Oct. 29, 1979). Instead of beginning with a review of the book, Crouch, exactly like David Carp in 1956, feels it necessary to establish his credentials as a properly homophobic person. In this case, it is Black homosexuality which he is reviewing.

"Homosexuality as a form of identity is so interwoven with exploitation and oppression that very few black Americans would connect it with liberation. . . . Consequently, gay black men are in a very strange position . . . are they simply perverse, even masochistic? (p. 39)

Next, with a voyeuristic insistence reminiscent of Cleaver, Crouch goes on to discuss prison rape, citing "cases in which the sphincter muscles of certain men have collapsed and they were required to wear plastic underwear to avoid public embarrassment." (p. 39) There is no imprisonment, and no homosexual rape in *Just Above My Head*, where the act of love between men is presented (perhaps to a fault) as uniformly gentle and loving. The only rape in the book is by a (male) father of his (female) daughter. What, then, is Crouch writing about? What, we may well ask, is he so afraid of? He goes on to claim that Baldwin has improved at least in that he is no longer "projecting his preoccupations into the mouths, minds and passions of white homosexuals, as he did in *Giovanni's Room*, and *Another Country* (what is the writing of fiction, but a process of projection?) but that he is making an error, along with other black writers, by "trying to prop up that form of sexuality with contrived ideas about greater sexuality and passion, suggesting that sex with no possibility of procreation is somehow more exalted than that which begets. . . ." (p. 39). An almost biblical fervor can be heard in these last lines, a tone he adds to with his suggestion that homosexuality might yet have a positive purpose in literature; it could be used to convert others to Crouch's own point of view. Why not, he suggests, "reveal that more than a small percentage of pimps are women-hating gays?" (p. 39) Why not, indeed! It is interesting to note that Crouch cites other misguided black defenders of homosexuality, including "LeRoi Jones, Aisha Rashman, and Ntozake Shange." I am not familiar with Rashman's work, but Baraka (Jones) and Shange certainly do not spend many pages defending or even mentioning homosexuality. Is Crouch's paranoid homophobia leading him to imagine things?

Through the years, one does find the occasional review like Pinckney's in *The New York Review of Books*, a publication with a long tradition of intelligent and unprejudiced writing on gay issues, or William Banet's, in *The Atlantic Monthly* of 1972, but such reviews are unfortunately rare. One wonders whether, if Baldwin were either black or gay, more reviewers might be able to actually address his work itself. It is perhaps his double minority status which is especially threatening so that what is finally reviewed in the end is the critics' own fears and projections. It is not surprising that Baldwin has chosen to live in France, an action which critics have, of course, been quick to condemn. There is no real surprise, either, in the change of focus and the loss of power which so many have noted in the last three novels. While I must regretfully agree with this judgment, I prefer to direct my own, admittedly harsh criticism of *Just Above My Head* not towards Baldwin the writer, alone, but towards what I see as the result of a direct societal prohibition; an effective effort to silence one of our most eloquent and important writers.

II. The Bland Universe of *Just Above My Head*

It is perhaps unfair to base one's criticism of a particular novel on a comparison to the novelist's earlier work; it is also, perhaps inevitable.

What has been lost quickly becomes evident in an almost random examination of two passages from Baldwin's first novel, *Go Tell it On the Mountain* (1953), and his most recent novel, *Just Above My Head*. Both novels deal, at least in part, with a black family in Harlem; the church, and the community around the church is central to both; and in both novels the transition of a black adolescent from boyhood to manhood is an important theme. (John's gayness in *Go Tell it On the Mountain* is never openly stated. However, a good case for it can easily be established.) The first passage is from *Go Tell it On the Mountain*:

For John excelled in school . . . and it was said that he had a Great Future. He might become a Great Leader of His People. John was not much interested in his people and still less in leading them anywhere, but the phrase so often repeated rose in his mind like a great brass gate, opening outward for him on a world where people did not live in the darkness of his father's house, did not pray to Jesus in the darkness of his father's church, where he would eat good food, and wear fine clothes, and go to the movies as often as he wished. In this world John, who was, his father said, ugly, who was always the smallest boy in the class, and who had no friends, became immediately beautiful, tall, and popular. . . . It was not only colored people who praised John, since they could not, in any case, John felt, really know; but white people also said it, in fact had said it first and said it still. It was when John was five years old and in the first grade that he was first noticed; and since he was noticed by an eye altogether alien and impersonal, he began to perceive, in wild uneasiness, his individual existence. (p. 20, *Go Tell It On The Mountain*)

When presented with this short passage, it is difficult not to feel an immediate sense of both this character's "wild uneasiness" and his particular "individual existence." John does not think in politically correct ways. He seems to value the "alien" white approval more than that coming from his own "colored;" and he is too absorbed in his struggle to get out from under the powerful, almost Godlike shadow of his non-affirming father, to feel any interest in "his people." The reader looking for a model of an affirming and strong black family will not find it in the Grimes (John's family). He or she probably will recognize (with that particular combination of sympathetic pain and relief which truly authentic literature stirs as it touches our emotional and experiential past) a binding family system in which control, dominance, jealousy, love, and hatred merge with each other; and each family member struggles blindly to disentangle himself or herself and come out whole and separate, while at the same time struggling to bind himself or herself still closer into the structure. Whatever one's individual reaction to the passage however, it is difficult to remain indifferent to John. Now look at two short passages from *Just Above My Head*. The first occurs very early in the novel, when Hall, the book's narrator, who, during the course of most of the novel returns to his own childhood and that of his brother, Arthur, is here discussing his own present nuclear family:

I have the uneasy feeling that I am probably a rotten father — my son is made of mercury, but I am not — but I hope that Tony does not feel that. I don't know if my son loves me — you always feel that you must have made some really bad mistakes — but I know that I love my son. I know this, somehow, because I loved my father; I know the two things don't necessarily have anything to do with each other. I tried to be a good son to him, but I don't know . . . Tony's [his son] not very nice to his sister . . . as far as I can tell. Odessa is thirteen. She and Tony agree on nothing, except that each agrees that the sex of the other is loathsome: if that can be called agreement . . . But sometimes they seem to get on very well, especially if they are mad at us. Odessa is going to be beautiful . . . Ruth [his wife] is the first real commitment I have ever made, outside of my commitment to Arthur, and this commitment was made possible only because, loving me, she knew how much I loved my brother, and, loving me, she loved Arthur, too. (*Just Above My Head*, p. 13-14)

In the next passage, Hall is an adolescent:

I walked my two charges around the block, very much the big brother now, and digging it, and though I knew it might spoil

their appetites, bought them ice cream sodas and sat at the counter smoking a cigarette and bullshitting the girl behind the counter. I must say that I loved my brother, Arthur, very much that day because he was being very nice — not forced and phony nice, but really nice. (*Just Above My Head*, p. 75)

It is true that the family we meet in these passages is a much "nicer" one than the one we met in the first passage. It is also true that it is hard, in this case, to go much beyond the word, "nice." While the characters in *Go Tell it On the Mountain*, *Another Country*, and *Giovanni's Room* lodge so disquietingly within our heads that it is sometimes hard to remember whether we only read about them or really knew them, the characters in *Just Above My Head*, stay, for the most part, meekly on the page, pressed tightly into the box of Strong-caring-black-nuclear family. In the two short and typical passages quoted, the words "love" (loving, loved), "good," and "commitment" predominate. The daughter will be beautiful when she grows up; the appropriately sex-role stereotyped boy and girl fight, but basically love each other, the big brother flirts with the girl behind the counter, father-son love is passed through the generations, and all is right (and very simple) with the world. Indeed, throughout the whole 597-page book, neither Arthur and Hall's father nor their mother says or does one thing that is *not* strong, caring and supportive. The two brothers never experience one moment of jealousy or anger, although one is a star and one a nonentity, unless you count Hall's loving anger at Arthur for not taking better care of himself. Each woman loves and supports her man; each man commits himself to his woman. There is even a place within this bland nuclear paradise for Arthur, the gay son and brother, who is neatly swept up and contained by it. Hall expresses this when he comes home from Korea, ready to be a man:

I did not know what Arthur needed, but I knew that, in order to deal with whatever it was, he needed *me*. And, had it not been for the deep freeze of the war, my involuntary and dreadful departure, I might, by now, have arrived at another way of "keepin an eye out" for him: he might, by now, have had two houses instead of one, instead of one brother, other blood relations, claiming him as "uncle." (*Just Above My Head*, p. 303)

This passage leaves *this* gay person, at least, vaguely uneasy. Why does Arthur need "an eye kept out for him" so much? Why can't he have his *own* house, with lover or friends? Is to be claimed as someone's "uncle" the height of his ambitions? I am glad that *Another Country* and not *Just Above My Head* was my first encounter with homosexuality in literature. Eric, the gay character in this book, is the most fully realized human being in it. Both men and women are drawn to him because of his unstereotyped gentleness (his passion and empathy for his lover, Yves, another fully realized and very appealing character, could be a model for caring relationships) and by the end of the novel, when all of the male/female pairings in the novel have disintegrated, Yves and Eric seem to be just beginning. In *Giovanni's Room*, a novel which centers around the tragic relationship between two gay men, Giovanni does come to a bad end; yet he is presented as a lovable and vulnerable human being, and one mourns for him. David, his betrayer, acts brutally, yet our revulsion and anger against him for this contain an element of guilt: all of us have been betrayers at one time. We cannot disown him because he is too painfully real.

Arthur, like the other shadowy characters in *Just Above My Head* awakens little feeling of any kind, with the possible exception of a vague sense of shame. It's really alright that he is gay, after all, he's very quiet about it. He has a good career as a star, belongs to his brother's as well as his parent's nuclear family, has established a steady "marriage" with another (similarly "good" black man) before his death, and he is not at all effeminate. His homosexuality has left his "manhood" intact.

Continued on Page 17

and His Critics



Parenting

The All Star Lesbian Mother Juggling Act

By Gia Berkman
with help from Jay Meryl

"And now, folks, step right up! In rings one, two and three we proudly present the lesbian mother juggler! See her juggle people, jobs, time, energy and emotions! Watch her try to maintain her own precarious balance while she keeps everything going in perpetual motion! See her balance kids' needs with things like the demands of a paying job, economic worries, and the usual details involved in maintaining one's life. Step right up! Watch the three-ring circus with the lesbian mother as star performer in all three rings! Admission is free and the act continues from morning 'til night."

Watch the juggler on a typical day, struggling reluctantly out of bed in ring #1 and trying to spend some quality time with her kids before they rush off to school. This morning's act does not go too smoothly, since in the middle of making breakfast and packing lunch boxes, the juggler has to sew a rip in one kid's gym shorts and dig two empty tin cans out of the trash for another kid's art project.

With everything under control in ring #1, now watch the juggler arrive at her job in ring #2. The pace here is faster than usual because she will have to leave early to take one kid to a dentist appointment. Sometimes calls from the school about an illness or a behavior problem, or calls from the kids after school about problems at home can turn this ring's act into total confusion. But today the act ends uneventfully and the juggler can proceed to ring #3 — the dentist appointment, making supper, doing laundry, going grocery shopping, helping with home-

work and dealing with whatever crises have come up since the morning.

When the tempo of all this juggling gets so fast that there's not even enough time to finish one act before the next one begins, then the juggler often gets so caught up in a whirlwind of feverish concentration that it doesn't occur to her to yell "Stop!" But if she could stop to figure out whether she really needs to be doing all this, she just might discover she can clean up her act with a few alternatives:

Sharing the Act

As necessary as it is to get help, I have found it's often difficult to give up the control involved in being the star performer. I've also had to deal with a fear that once I do give up some responsibility, I might never have the strength to take it on again if I have to. But I've found (with some patient prodding from my lover) that it's an enormous relief once I stop being stubborn and accept someone who will share my act.

Since a lesbian mother's lover is usually directly involved with the kids, she is often the one who takes on this kind of responsibility, but it can also be done by anyone willing to offer a serious, reliable commitment to maintaining a relationship with a child. Providing childcare, whether it be one day or night a week, or during vacation time, or a weekend every few months, or whatever, means that the lesbian mother can take her eye off some of the juggling balls for a much-needed break. But unless this commitment can be firmly counted on, it becomes just one more thing for the lesbian mother to worry about.

I know one woman who made a once-a-week commitment that included after-school care, supper, bed-time, breakfast and off-to-school — giving the child the security of another caring relationship besides the relationship with the mother and giving the mother 24 hours off from childcare responsibilities each week.

Unfortunately, there's still not a lot of awareness in the gay community about the needs of lesbian mothers, and this kind of commitment is all too rare.

Letting the Kids in on the Act

Probably a heavy dose of "supermom" guilt keeps many mothers from letting their kids take some responsibility for themselves.

We've been conditioned to think we must respond to a child's needs by filling that need. We can go a long way towards freeing ourselves and our children from rigid role-playing if we instead teach them to do things for themselves. My kids and I now each do our own laundry and an equal share of housecleaning and dishwashing. I know other kids who also take their turn at cooking suppers and doing other chores. Even very young children are capable of doing some things for themselves. Not only does this make the household run more smoothly, it makes the kids feel like productive contributors to the family.

Especially since we, as lesbians, have already questioned and rejected the traditional roles society imposes on women, we should not be afraid to also question the traditional roles imposed on mothers.

Continued on Page 14



Radical History: Not Radical Enough

Radical History Review
Sexuality in History
Spring/Summer, 1979, \$5.00

Reviewed by Charley Shively

In the latest issue of *Radical History Review* 19 writers explore questions centered around a Marxist understanding of "Sexuality in History." The contents are diverse: miscellaneous book reviews (including excellent ones by Blanche Wiesen Cook of A.M. Wells' *Miss Marks and Miss Woolley* and by Bert Hansen of Jeffrey Weeks' *Coming Out*); Historical Texts: a guide to sources by Nancy Sahli and "Documents in Hopi Indian Sexuality" gathered by Martin Baum Duberman; Liz Phillips' "Women's Lives/ Women's Work: Materials for the High School Classroom." The *Review* also contains four studies in the history of sexuality. "Mass Market Romance: Pornography for Women is Different" by Ann Barr Snitnow explores the function of a batch of Harlequin romance novels. "Movements of Affirmation: Sexual Meanings and Homosexual Identities" by Jeffrey Weeks summarizes many of his arguments developed elsewhere. "Ideology and Reality: Sexuality and Women's Status in the Oneida Community" by Louis J. Kern explores the attempt of John Humphrey Noyes to impose his communal ideas about sexuality on a recalcitrant group of women. And "The Biological En-

terprise: Sex, Mind, and Profit from Human Engineering to Sociobiology" by Donna Haraway demonstrates "the transformation of biology from a science of sexual organisms to one of reproducing genetic assemblages" using "the machine and market as organizing ideas in life science."

Although a mixed assemblage, these articles contain common assumptions that I would criticize: I. their professionalism; II. their overly timid handling of sex; III. their failure to come to grips with Third World sexual experiences.

I. *Professionalism*: Too many if not all the articles speak more to other professional historians than to the people. What, for instance, is the purpose of 360 footnotes? Ideally notes should provide sources for a reader wanting to explore something further; book reviews would thus need little more than page references to the work under discussion. But in fact, graduate schools teach students to use footnotes as authorities — barriers to anyone's questioning the author's conclusions. Professionalism then becomes a matter of pulling rank: the person who has the most footnotes has the last say.

At the December 1979 meeting of the American Historical Association, a founder of the Coordinating Committee of Women in the Historical Professions, Bernice Carroll, argued that there

is "no meeting ground between the professions and feminism" because the professions are by definition exclusionary, based on power, money, prestige and dominance — all tied in with the government, the universities and the giant corporations. Not assimilation or cooptation, she argued, but a transformation of the professions and the society are needed for women.

The *Radical History Review* too often lacks indignation. True, one tires quickly of blind rage; but dropping one's anger and pretending indifference does not make one objective, only acceptable. Notably, articles with fewer footnotes have greater sting. Blanche Wiesen Cook's review of *Miss Marks and Miss Woolley* (1978): "The Historical Denial of Lesbianism" hurts in its portrayal of the way "women's friendships have been obscured and trivialized, 'not merely unsung . . . but mocked, belittled and falsely interpreted.'" And E.P. Thompson uses effective wrath (and irony) to expose the anti-working class and pro-aristocratic bias of Lawrence Stone's *The Family, Sex and Marriage in England, 1550-1800* (1977).

II. *Sexual Timidity*: A recurring theme through several reviews and articles is that one can talk about sexuality as a discreet subject but not homosexuality. Notes from Foucault's *History of Sexuality* (see GCN, Vol. 6, No. 33) pepper

several of the articles, but Foucault's suggestion that homosexuality is a false concept invented to entrap homosexuals is more of an opinion than something proven. And the historical fact (creation?) is that a group of lesbians and male homosexuals have sprung up and refuse to concede that they are insignificant or non-existent. All homosexuals (women, men, and transpersons) now have to deal with this new reality which we ourselves have created. (The past which straight white men have created to make them comfortable will soon be nothing more than a curious artifact of history.)

Too many people consider homosexuality too narrow a subject for historical study; thus the history curriculum committee at Boston State College turned down my proposal for a course on the history of homosexuality and suggested that a history of sexuality would be more appropriate because it would not leave out the majority of the population. Did the editors of the *Radical History Review* fear that an issue devoted exclusively to homosexuality (rather than sexuality) in history would be too specialized, of too little general interest? Is the history of homosexuality a more specialized topic than the (Spring 1978) issue devoted to "Labor and Community Militance in Rhode Island"?

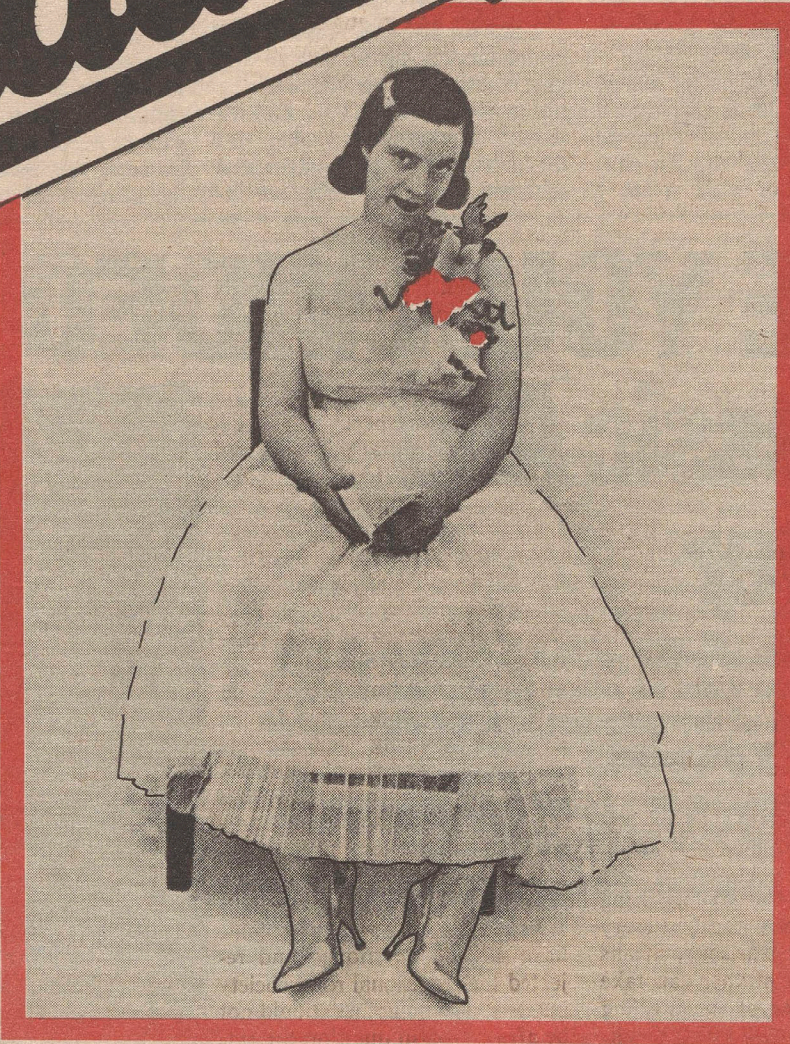
In discussing sexuality, the edi-

torial introduction uses the Greek word *praxis* or practice, which is usually opposed to theory. Significantly, most of the authors steer clear of any discussion or mention of fucking, cunnilingus or fellatio. Are these not *praxis*? Or are they entirely biological, totally without any history? Blanche Wiesen Cook touches on the topic in her review of Anna Mary Wells' biography. Wells reached the extraordinary conclusion that Woolley and Marks' relationship was entirely without physical contact. "Wells, alas, seriously expects us to believe that two women who lived together for almost 50 years never hugged, never kissed, never warmed each others' bodies on a cold South Hadley night."

When sexual acts themselves are named or mentioned, or at least hinted at, the references in the *Radical History Review* are remarkably circumspect. Robert Padgug in the introductory "Sexual Matters: On Conceptualizing Sexuality in History" mentions but does not quote a flagellation scene. Harry Libersohn reviews Klaus Theweleit's *Maennerphantasien* (1978), a work on the psychology of fascism, without himself once using the word "phantasy." And what mention there is of sexual acts usually carries an unclear or at least an uncomfortable note. Noyes' description of "male continence" at

Continued on Page 16

Buddies



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Mothers

Continued from Page 12

Dropping a Few Routines From the Act

Just as a juggler tends to add more and more balls to the act, my tendency has always been to add more and more "things" to my life . . . like driving the kids to trumpet lessons, to Hebrew School, to parties and bowling, etc., until I don't have a single free evening left in the whole week. I do their homework with them, cook their suppers and run all kinds of errands for them. When it becomes almost impossible to fit everything in, I usually take away time from myself so that I can do more things. What I'm realizing I should do instead is to take away

some things so I can have more time. I've discovered that if the juggler adds more balls than she can handle to her act, she is in danger of having them all come crashing down on her.

For many years, all my energy went into perfecting my juggling act, but now I'm practicing the art of making priorities and sometimes saying "no" to other people's needs so that I can figure out what my own needs are.

Bowing Out

Sometimes this figuring out of our own needs leads the lesbian mother to realize that she needs an alternative to living with her children full-time, or even at all. I

know some women who find that sharing custody gives them the relief they need. Others have chosen to give up custody and maintain a relationship through visits. When custody with the child's father is not a possibility, there are still other options — through friends, relatives, other people in the gay community, and even the state if we reach the point of desperation.

Unfortunately, there is minimal understanding in the lesbian and gay community for the decision not to live with one's kids. Often a lesbian mother who makes this difficult decision faces judgmental criticism and even ostracism in-

stead of the support she needs.

Getting Support for Ourselves

It's vitally important that lesbian mothers break through the isolation and differences that often separate us so we can offer each other our support. The Lesbians with Children Group has been providing this kind of support at open meetings every Thursday from 8-10 at the Cambridge Women's Center and at our yearly Lesbians With Children Conference. We have discussed issues like custody, coming out to children, co-parenting, dealing with ex-husbands and raising adolescents. We have struggled with the issues of racism, sexism, and

classicism. We have shared our problems and learned through each other's experiences. And one of the most important things we've learned is that we can become stronger by supporting each other.

"And now, ladies and gentlemen of the lesbian and gay community, you have a valuable opportunity! Instead of just watching the rest of the show, you can get out of the audience and help in the act."

If anyone would like to offer support or get more information, please contact the Lesbians with Children Support Group, c/o Women's Center, 46 Pleasant Street, Cambridge, MA 02139.

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1324. GRAND ILLUSION Jean Renoir's miracle of filmmaking; a must for the serious collector. (1937)

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MONEY BACK GUARANTEE

Film

The Consequence.

Directed by Wolfgang Petersen.
Screenplay by Wolfgang Petersen
and Alexander Ziegler.

From the novel by Alexander
Ziegler.

With Jurgen Prochnow, Ernst
Hannawald.

By Michael Bronski

There was a time in the not so distant past when any film with gay content was an event. As a result it was hard to make reasonable judgements. If a film was not *the great gay film* it was dismissed (A *Very Natural Thing* suffered from this), and any small virtues it may have had were ignored. At the same time, a film like *Word Is Out* was so over-hyped by an enthusiastic gay press (and a guilty liberal straight press) that some viewers were disappointed. But as more and more gay films are making it to the screen, they can be appreciated for their own merits and not be made to shoulder the responsibility of culture for a whole community.

The Consequence is a film from Germany that deals with a gay relationship between an older man and a younger boy in a straightforward, affecting, and constrained manner. Originally made for German television it was subsequently banned until pressure from the press forced an airing. (This seems to be a tradition in Germany. Rosa Von Pruheim's *It is Not the Homosexual who is Perverse but the Society in Which he Lives* was also commissioned for and then banned from German TV. A German television station also put up most of the money for Ron Peck's English-produced *Nighthawks*.) Since then it has played successfully

throughout Europe and at several film festivals.

Martin (Jurgen Prochnow) has been sent to prison for two and a half years for having a relationship with a fifteen year old boy. While in prison he meets and begins having an affair with Thomas (Ernst Hannawald), the sixteen year old son of the warden. They continue the affair after Martin's release from prison only to be stopped by Thomas' parents. The parents have no understanding of their son; his homosexuality is alien to them, and the fact that he initiated the affair totally incomprehensible. In order to separate the two lovers they have Thomas placed in a reformatory. Life is hell there: he is mistreated and ridiculed by the men in charge and by the other boys. After a series of humiliating experiences he manages to escape and set up a life with Martin. The rest of the film deals with their struggle, against almost impossible odds, to find a place for themselves where they can live peacefully and not be destroyed by the society which condemns them.

What could have been a fairly traditional (albeit, gay) doomed love story has been elevated to something different and special. First of all the film deals with the question of love between an older and a younger man. Most films attempting to garner sympathy with audiences would not have approached such a daring and loaded topic. And it is interesting that the boy is the aggressor here. (He is sixteen and knows his own mind, but still "underage"). The scenes between Prochnow and Hannawald have a wonderful feel

to them. There is no explicit sex in the film, but both manage to convey a hot sense of intimacy and closeness that feels and looks very natural. Hannawald especially, as Thomas, shows an excitement that comes with the first flush of love and sex.

Director Petersen does not apologize for the subject matter or the characters. There is no plea for "understanding," nor any attempt to win the audience over. The story is presented simply and directly. This ambience is, I think, taken from such Hollywood films as Fritz Lang's *You Only Live Once* (Henry Fonda and Sylvia Sidney) (no, the other Sylvia Sidney) in an early Bonnie-and-Clyde-against-society film) and John Cromwell's *Caged* (set in a woman's prison). These three films show political questions/situations squarely and forthrightly. They belong to a school of social realism that feels you can win people over by presenting reality and not confusing the issues with emotionalism or sentimentality.

Although *The Consequence* has borrowed from these Hollywood traditions (in much the same way that Goddard and Fassbinder are prone to do), it feels like a distinctly European film. Like Alan Tanner's films (*Jonah, Who Will be Twenty-five in the Year 2000; Charles, Dead or Alive; and Middle of the Earth*) *The Consequence* takes a deeply political stance towards its material. Although the film is the story of two men, Petersen is well aware of the cultural and social conditions in which they must live, what causes those conditions, and who perpetrates them. (Compare this



Ernst Hannawald and Jurgen Prochnow in a scene from Wolfgang Petersen's *THE CONSEQUENCE*

to *Windows*, which seems to imply that violence against women is done by lesbians!) Like Fassbinder, Petersen is interested in the social and the political as well as the personal.

I think that this political vision is a reason why *The Consequence* may seem somewhat melodramatic at times. As with *Fox and his Friends* and *The Marriage of Maria Braun*, the political subtext functions as immediately as the story line: the two function in conjunction with one another. This was part of the problem with *Nighthawks*, where the political was so implied that it had difficulty bolstering the story line. But melodrama is a fine form as long as it functions, as it does here, within a whole framework.

Word has it that straight audiences really loved *Nighthawks* (Boston's *Real Paper* called it the "only great film ever

made about homosexuality") while the gay audience did not really take to it, and that just the opposite is true of *The Consequence*. I suspect that straights liked the dreary and lonely world of the London discos (that, after all, is *real* gay life) and were turned off by the struggles of the young lovers in *The Consequence*: they can't imagine relating to them as people; the reality of gay characters is unreal to them. They will dismiss it as excessive and melodramatic (misunderstanding that it is supposed to be) but then have no trouble relating to the high-toned four hanky antics of a *Kramer vs. Kramer*.

The Consequence is not a great film (what an awful burden, to be a great film, about anything). But it is an honest film, well made, and intelligent. There are few enough of those around.

MBTA BUS DRIVER TRAINEES



The MBTA invites men and women who are interested in applying for work as bus drivers to register for a public lottery to be held on Friday, February 22, 1980. Basic qualifications include having, for at least three years, a valid Mass. driver's license, or an equivalent driver's license, a good driving record, a good work record, plus the ability and willingness to learn to drive MBTA buses. If your name is drawn, you will have to pass a written test, a physical exam, and other pre-employment processing to get your name on a list of qualified applicants. There is no guarantee of employment. Whether we reach your name on the list will depend on how many new drivers are hired during the life of the list — about two years.

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Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

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Theater

Gertrude Stein in New York

Gertrude Stein Gertrude Stein Gertrude Stein
by Marty Martin
at the Provincetown Playhouse
New York City

By Andy Beck

"Sometimes only an exile can truly represent one's country," Pat Carroll says in her one-woman show based on the life and character of American expatriate Gertrude Stein, now at the Provincetown Playhouse in Greenwich Village.

Gertrude Stein did in fact become a symbol of the disenfranchised American. It was almost as if her brand of American ingenuity, creativity, and audacity could only flourish outside the restrictive confines of her native land. Her talents did blossom in early 20th century Paris, a veritable crossroads of new movements, ideas and lifestyles. Painters, authors, poets, all flocked to her "salon" to exchange ideas, argue and, it seemed, for some sort of liberation from conventionality. Stein not only nurtured American writers, such as Hemingway or Fitzgerald, but world-renowned artists such as Picasso or Matisse.

Gertrude Stein Gertrude Stein Gertrude Stein, as Carroll and playwright Marty Martin call their evening (in recognition of Stein's predilection for repetition), takes the form of a conversation between Stein and the audience, on the day before Stein and Alice B. Toklas are scheduled to be evicted from their famous apartment at 27 Rue de Fleurus.

Dressed in a dark brown caftan, with closely-cropped grey hair, a coral brooch dangling from her neck, the immense Carroll, puffing on a miniature cigar, makes a formidable Stein. Her Stein is at once both lovable and difficult, exasperating as well as entertaining. That deep, booming laugh ("Alice first thought my voice emanated from my brooch") as she wiggles merrily in her chair is memorable — whether Stein is recalling a disastrous dinner party for the painter Rouseau or wittily putting down Picasso's thankfully short-lived flirtation with poetry.

The threatened eviction, however, has brought on a torrent of memories to go with the torrent of rain outdoors. Sitting amidst the books and paintings she has collected over the years, Stein's memories afford Carroll the opportunity to create a variety of characters from Stein's life and



play out intriguing scenes on the Playhouse's tiny stage.

We are there, for example, when Gertrude and her brother, Leo, discover Cezanne in a Paris gallery. We meet Picasso (speaking broken French with a Spanish accent) and his current French mistress. And we are witness to the convulsive break-up between Gertrude and her brother, with Carroll ably playing both sides of the argument.

Besides giving a virtuoso performance, Carroll (probably most famous for her TV appearances on game shows and on the old Danny Thomas show) has compiled an evening of theatre which is always respectful of the audience's intelligence. As the play demonstrates, Stein attempted in her writing to bring cubism, a movement she championed, into literature. "Strip the object so only the idea remains, that's what I did with my writing," she says. "Do with words what they are doing with painting."

We learn of Stein's affection for writing: "Sentences and words are a passion — they do not come easily however." We see her thrill at being at the center of a new art movement: "It was by the light of these paintings that I began to write." And we humorously learn of her disappointment with James Joyce: "The traitor. He had that beautiful stream of consciousness at his fingertips, but instead he opted for clarity."

The evening is filled with similar anecdotes and moments: the housekeeper who so despised Matisse that she refused to cook anything fancier than fried eggs for him; the Steins' disenchantment with Raymond and Isadora Duncan ("you know, the one with all the scarves"); and that wonderful moment when Carroll, as Stein, shakes Picasso's lapels, urging him to return to painting.

Throughout this conversation, Alice has been sleeping upstairs.

Though we never see Alice, her presence and effect on Gertrude are clearly felt. Though never identified specifically as lovers during the play, such a notation is unnecessary in this play. As Gertrude says, "'No' is what every artist and every writer lives in fear of. Alice is my 'yes' and that is very important."

We learn of Alice as devoted companion, typist, critic and encourager — not to mention as an unorthodox cook. And it will be hard to forget Stein's beaming pride and delight as she recalls the moment Alice first calls her "Gertrude" instead of "Miss Stein." It is a moment of simple joy and affection.

At another point, however, we glimpse a Gertrude Stein "frightened by eternity," recalling a painful episode from her past. In her final year of medical school at Johns Hopkins (after studying psychology under William James at Radcliffe), she recalls her first love, another female medical student named May Bookstaver, who introduced Stein to possibilities in herself she dared not imagine before. Stein was ultimately rejected and the hurt and confusion drove her to Europe, before she finished medical school. "Americans," she says of the country she left behind, "treat things unlike themselves as a . . . a . . . a curiosity. Funny, I was going to say 'threat.'"

Carroll's performance is a generous one, clearly reflecting her admiration for Stein. It is interesting to note that none of the words of the play are taken from Stein's writings. It is, instead, an original monologue fashioned after years of research by Carroll and Martin into the spirit of Stein. It captures that spirit quite well. Carroll plans to take *Gertrude Stein (3)* to colleges and universities following her off-Broadway run. It is worth catching worth catching worth catching.

RHR

Continued from Page 12

Oneida sounds almost painful: "Through the exercise of moral restraint and self-control the male could refrain from ejaculation; the sex act could be accomplished without orgasm." In the documents on the Hopi, the editors don't go into details, so the final word rests with the hostile witnesses: "I saw a squaw suck a buck's prick, on the street. . . ." or "she actually saw a clown urinate down another clown's throat at one dance which she attended."

III. *Third World*: Martin Bauml Duberman deserves high praise for finding, editing, and publishing "Documents in Hopi Indian Sexuality: Imperialism, Culture and Resistance." But these documents immediately raise questions about "sexuality" and "homosexuality." The introductions by "experts" Fred Eggan and Richard O. Clemmer tell more about Western attacks on the Hopi than how the Hopi themselves understood their

"sexual" activities. Whether this activity can be immediately translated into an "advanced" capitalist society's understanding and if so on what terms — all such questions seem crucial in upholding notions that "homosexuality" and other perversions were only "developed" in the late nineteenth century. However, despite the shortcomings of "cross-cultural" research on homosexuality, these studies hold important theoretical and practical lessons for industrialized lesbians and male homosexuals.

Here I think Arthur Evans' *Witchcraft and the Gay Counter-culture* (1978) — not once mentioned in the text or in the footnotes of the *Radical History Review* — has some important insights to offer. His suggestion that homosexuality (both conscious and practiced) has always existed makes more sense than the theory that it was only invented by some quirky Victorian doctors between 1867 and 1897. Too sadly, Evans'

indictment of professional historians is born out by this issue of the *Radical History Review*:

The professionals have suppressed Gay history, just as they have suppressed the truth about Third World people, women, the poor, the imprisoned, and the insane. They have been co-opted, not only by being bought off, but in a more insidious way. Through their long "training" they have lost the ability to see other realities than the official ones, and have internalized within themselves the values of the ruling classes. Intellectually and spiritually, they have been anesthetized.

We will have to write our own history, and when I say "we" I mean any of us who have the interest and energy to do so. We must demystify ourselves from the illusion that only well-paid professionals can do this work. In many ways, trained professionals, including Gay ones, are the least suited to teach us, for they have been most assimilated into the lifestyles and values of the ruling classes.

Baldwin

Continued from Page 11

This theme of manhood and manliness occurs and reoccurs in *Just Above My Head*, as it did in its strictly heterosexual predecessor, *If Beale Street Could Talk*. The word "manhood" clearly does not refer to the male genitalia alone, yet "manhood" certainly does take on the weight of a "thing." I am reminded of hearing the two words "soul" and "ego," as a child, and wondering where these body parts were located. This "manhood" (one of Cleaver's favorite words also, interesting enough), is not a preoccupation of the male characters in the novel alone. It is unfortunately the case that male authors who are preoccupied with the entity, "manhood," tend to create wooden female characters, and unreal portrayals of the relations between the sexes. In *Just Above My Head*, as in *If Beale Street Could Talk*, and, to a lesser degree in *Tell Me How Long This Train's Been Gone*, although not in the earlier three novels, the female characters are in collusion to preserve this entity; in fact, that seems to be their only purpose. Hall, recalling an old girlfriend from a less mature period in his life, remembers:

Martha used to irritate me by leaving — or by seeming to leave — everything to me: she knew perfectly well that I was incapable of any other arrangement. But I pretended to believe, in those years, in a kind of doomed sexual equality as though the man and the woman held the same vision, carried the same load. This pretense simply revealed to Martha how little prepared I was to assume my own burden, that of the man, how little prepared I was to help her be a woman. (*Just Above My Head*, p.134)

Martha is, in turn, schooled in collusion by Hall's mother, Florence. When she complains to Florence about her treatment by men ranging from her father, to men in the street, to Hall himself: Florence delivers a short lecture:

The only way we can begin to get out of all this shit . . . is to begin to look at it, like from the very beginning. I mean, in the beginning, when you was a little girl, your daddy was just your daddy — nobody had yet told you anything about black men. . . . You put him in that cage you just been told about, the cage for black men. . . . I don't know what the black man is like . . . I don't know if I know what my husband's like; I hardly know what my sons are like. But I know they're not the same. If anything should happen to them, I don't know what I'd do. And that's enough to handle, it seems to me. (p.161)

"Florence was listening" Baldwin comments, "but not to what Martha was saying. She was listening to Martha." And it is true that the women characters in this novel remain singularly unlistened to. Any ambition in life other than the "handling" and understanding of the precious man is dismissed or punished.

The one female character who stands out, both in terms of vitality as a character and in terms of

her willingness to take power and assert her own needs is the child-evangelist, Julia. Claiming to be chosen by God (the one way of gaining power which must be respected in her family and community) Julia is roundly punished for her inappropriate behavior. She is surrounded by hatred from all sides: her mother dies because she advises the family to trust the Lord instead of sending her to the hospital, and her father, her one presumed ally, sexually abuses her. (It is interesting to note that although the abusive father is judged most at fault, neither any of the characters nor Baldwin himself seems to wonder about Julia's own culpability.) In a final burst of authorial punishment, Julia's father beats her so badly that she is carted away to a hospital and then down South, only to return as a reborn "good" black woman, ready to enter into a relationship with the lukewarm Hall, who, even among these characters, stand out for his blandness.

In none of his novels has Baldwin ever created even a minor lesbian character; this is perhaps too much to ask. It is amusing to note how the gay men in all the novels are constantly being pursued by women, as if it is impossible for Baldwin to conceive of a person who might have no interest in this particular goal. However, he has created several strong and believable rebellious heterosexual women characters. Ida, in *Another Country*, loves her brother, but quite ruthlessly uses other [white] men to get what she wants, which is not a black man to handle and understand, but a career as a singer. Florence, in *Go Tell it On the Mountain*, is a strong and very bitter character, of whom Baldwin can write:

If he [her brother] had never been born, Florence might have looked forward to a day when she would be released from her unrewarding round of labor, when she might think of her own future, and go out to make it. With the birth of Gabriel, which occurred when she was five, her future was swallowed up. There was only one future in the house, and it was Gabriel's — to which, since Gabriel was a man-child, all else must be sacrificed. Her mother did not, indeed, think of it as sacrifice, but as logic. . . . (*Go Tell it On the Mountain*, p. 72)

This consciousness, relatively rare in a male writer, seems to be lost in *Just Above My Head*, where the "good" women characters are invariably glad to plan their lives around their men.

The consciousness around sexism is not the only one lost. Hall calls his sojourn in Korea "dreadful and involuntary," and describes the war in "politically correct" terms to his family as the white man's game to turn people of color against one another, yet he as a character appears to be totally unchanged by the experiences, an incongruity which casts a feeling of unreality over the whole issue. This may be unfair however, as it would be hard to detect any changes in Hall's undefined personality.

Although it is by now clear that I consider *Just Above My Head* for the most part a failure, it was for me worth reading for the voice, which is still Baldwin's; and for certain scenes which stand out of the rest of the book. The love scene between the young Arthur and Crunch, another member of the gospel choir, in the terrifying city of Birmingham is one such scene. There are also 41 beautiful and not in the least bland pages about Arthur's involvement with the red-haired Frenchman who appears from time to time in Baldwin's novels. In all of his novels Baldwin blends the worlds of traditional black music into his fiction in an unusual and lovely weave, and this works better than ever before in this book, where there is more music. Several of the scenes from the Civil Rights movement in the South also depart from the overall mediocrity. I must add that despite my dissatisfaction, I did read *Just Above My Head* in two sittings. There is enough still present here to make it clear that Baldwin is perfectly capable of writing with his original power. I must return to the points I made in the first part of this essay, in exploring the factors which have stifled, at least in this latest of novels, Baldwin's most particular and powerful voice.

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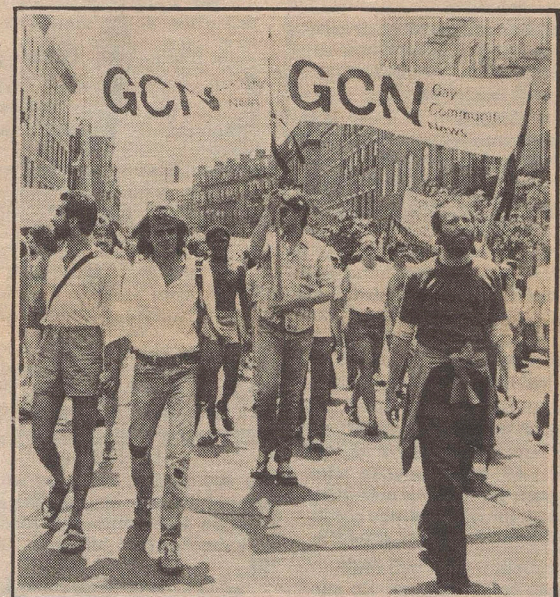
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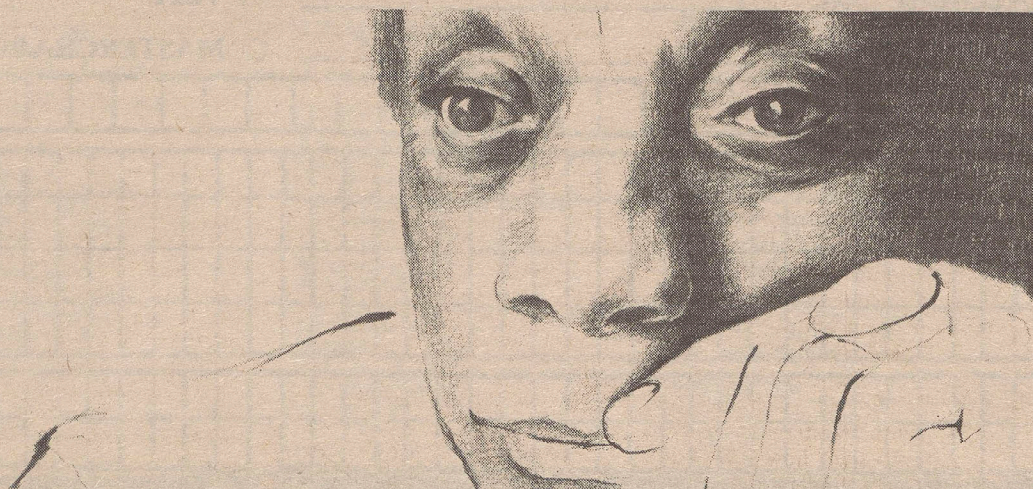
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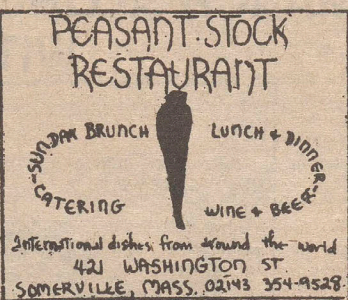
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Gay women write/meet with confidentiality & supportiveness through the Wishing Well Magazine and services. Intro copy \$3 ppd. Also offering Gay Women Travel Tours. Information: P.O. Box 664, Novato, CA 94947. (28)

Bisexual couple (M&F) seek friends, companions, correspondence, experiences, love. We live in a happy minor paradise, but we need to share it. Big house, warm stove. Come and visit. Write Box 1288, Digby, Nova Scotia, Canada. (32, 38, 24, 20, 16)

If you wish to respond to a box number. In any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

SERVICES

Housekeeping — reliable experienced cleaner, house or apt. Excellent references. Call Bob (617) 427-3829. (28)

HOUSECLEANING
Thorough and reliable housecleaning by experienced feminist collective. Call Paula at 625-5133. (32)

LOST LOVER? OTHER ISSUES?
Make it a time for your GROWTH with dedicated, ethical, supervised, personal growth counselor. (617) 492-3101. Free prompt 1st appt. David Johnson M. Ed. (29)

Lesbian housekeeper \$8 per hr. Laundry service also available. Prompt reliable service. Lowell area. Call (617) 459-2882. (28)

CALVIN E. TURLEY & ASSOCIATES
Therapy. Attending to the Psychological and Spiritual Needs of Persons
965-2040

PRINTING

Letterheads, flyers, resumes/all facets of print services. Gay Owned. Copy Cellar, 55 Broad St., Boston 542-8280. (29)

SERVING THE GAY COMMUNITY
Humanistic counselling for inds and couples. Open, informal atmosphere. Female prof Clinical Soc. Wkr. 15 yrs exp in SF/NYC. Flexible hours. Fee negotiable w/bartering when nec. In JP near T. Mariette 522-4572. (38)

MANAGEMENT CONSULTANT
Harvard AB, BU MBA, 10 yrs management experience avail part-time to help with financial, marketing and other small-business problems. Fees negotiable. Send description of business & problem, with ph # to GCN Box 194. (32)

PEOPLE'S CLEANING SERVICE
Houses, Apartments, Offices
367-9000
The Cleaning People (28)

Gay women write/meet with confidentiality & support thru the Wishing Well Magazine and Services. Intro copy \$3 ppd. Also Gay Women Group Travel. Info, Box 664, Novato, CA 94947. (37)

THIS IS A TIME OF GLOBAL
and personal confusion, friction, and conflicting demands. For gay men and lesbians this is even more true because so often our personal standards are even harsher and more exacting. Astrology can provide key insights into the personality, and so, help us to really understand ourselves, which is a necessary prerequisite to functioning in the world as an effective and integrated adult human being. An experienced, Humanistic astrologer is offering via mail a thorough, intelligent Horoscope, an extension of your own natal chart, for \$12.50, one half the price of a personal appointment. Also, any 2 questions on love, job, etc. \$3.50 more. Please send date, time (with 5 minutes) and place of birth, along with check, name and return address to: R. Duffy, GCN Box 195. (30)

Carpentry and Sheetrock — Free Estimates. Call Kevin, 236-1339 or Doug, 266-5328. (27)

TAKE ME — I'M YOURS!
Have a portrait taken of or with your valentine. Your place or ours. Isn't it about time? Remember this valentine by calling T & H Studio (617) 356-0248, Ipswich, MA. Gay-owned & run. (28)

WOMEN'S SUBURBAN PSYCHOTHERAPY SERVICES
INDIVIDUAL AND COUPLE.
PSYCHOTHERAPY AND REFERRAL.
For women, their friends, and families.
(617) 861-8824 Lexington, Mass.

ASSERTIVENESS TRAINING

Turley and Associates announces registration open for January groups. Call (617) 965-2040 for more info. (22)

MASS. BAY COUNSELING ASSOCIATES
INDIVIDUALS, COUPLES AND GROUP COUNSELING
Newton Corner, Mass. (off the Pike, (617) 965-1311 for appt.

MARRIED MEN GAY/BI GROUP
Therapy group focusing on needs of Gay/Bi men married to women has openings. Call Francis Giambrone, MA. 661-2032 or 24 hr ans serv 661-7890. (29)

IT'S TIME
Start changing, growing the way you want. Sensitive male therapist M.S. Prof. Trained. Gay-lesbian clients. Eclectic approach. (617) 723-5651. (15)

THERE'S NOTHING GAY
About a drinking problem! For professional help call Robert Justin Arnold, MSW, CAC. Mod. fees. Confidential. (212) 788-1596. (20)

GAY MEN'S THERAPY GROUP
Beginning, has openings.
David Seil Associates 536-2665
David Seil, M.D. — Director.

TAX SERVICE PROVIDENCE
Individual and small business tax preparation. 3 to 10pm daily. or by appointment. East Side Tax Reporting, 157 Medway St. (401) 421-1373 VISA. (30)

ROOMMATES

GF wanted for large mod 2 bdrm apt in Malden. WW, A/C, prkg, ht & hw. Very conven to MBTA. Pref 25-30 yr. \$150/mo. Call: 321-6462.

Lesbian-feminist wanted for drug-and-alcohol-free apt in J.P. \$80/mo plus heat & util. Pets welcome. Julie 522-5880 (late nights, best time). (28)

Room or two for rent all furnished. GWF 35 yrs & up to 55 preferred working woman a must after 6 pm near beach and MTA. (617) 289-5587. (28)

GWM Mid 30s seeks responsible mature roommate for lg renov So End 2 brm firepl & all amenities good sto & space for yr furniture (pres sharer is taking his) conv loc pkg no problem. \$212+utils (gas ht) is share lease & secy. Write name/phone to Box 18-759 Boston, MA 02118. Serious inquiries. (29)

Woman needed to share small, quiet apartment in Brighton. On T. Non-smoker pref. Homophobics discouraged. Available 2/1-5/31. \$125 inc heat. Call Jane 254-7031. (28)

GWM 25 seeking to share or look for apt in Boston. Share expenses. I am a quiet responsible student. Call John: 266-1745. (28)

GWM, 26, prof resp, seeks rmmt to share 5 rm hse in Somerville own bdrm close to 193 and Orange Line. Yard, porch, parking \$125/mo+utils. Call Jack, eves. 776-0208, after 7pm. (29)

GWF 28 prof seeks GWF with apt to share in Boston or Boston area. Call Terry btw 5 and 6 pm (617) 426-5061. (29)

Lesbian sks same to share tobacco-free 2 bdrm apt on N. Shore. Interests incl natural foods, cats, music, avail 2-80, 90/mo + util. Call 922-4548. (28)

APARTMENTS

Revere (Beachmont) — 5 min to beach & 15 min to Boston (T). 2 very nice remodeled apts — 4 rm (hdwd fl) — \$300 h'td; 3 rm (D/W, W/W) — \$225 (unh'td) Sec dep, avail now, no pets, call for details. 1-667-6727 or 1-745-9555! (29)

WORCESTER SQUARE
Owner-occupied rooming house, rooms with eat-in kitchens, share baths. Sanded floors. \$185 includes util. Tel 536-9546. (28)

REAL ESTATE

Martha's Vineyard. 1/2 acre, hilly, wooded lot nr Vineyard Haven. Town wtr & elec, paved road, blueberries. \$17,500. (617) 693-1021/693-9802. (28)

RESORTS

YOUR PERSONAL TRAVEL AGENT
Bookings at gay hotels. Amtrak tickets. Airline tickets. Business trips, vacations, weekends. Phone Robert Seabury, Travel Agent, at (212) 255-2485. If line is busy, call (212) 242-3900. Call any day. (30)

Think Summer! Lakefront Cottage available for seasonal/weekly rental. Near Alpine Ridge, Weirs, Winnepesaukee. Newly renovated. Sleeps 6. \$250/wk or 2500/12 wk season. Heated. Private. Call (603) 431-5147. (31)

MOVERS

THE JIM CLARK MOVING CO.
Licensed—Insured—Professional
24 hrs./day-7 days/wk. No O.T. charges.
Local Jobs-Local Rates. 354-2184

GRANDMOTHERS HELPERS
Anything, anywhere — all size trucks, with dollies, straps and pads — fast and efficient. Very reliable. Careful, cheerful and cheap. 864-0844. (31)

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

Non-business: \$3.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): \$4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday. There is a charge of \$1.00 for a phone number included in a Personal ad.

Box numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period a \$5.00 charge will be made for the additional time.

Number of weeks ad is to run _____
Please circle one of the following ad categories:

ACCOMMODATIONS	FOR SALE	INSTRUCTION
JOB OFFERED	JOB OPPORTUNITIES	JOBS WANTED
JUST FRIENDS	LOST & FOUND	MISCELL.
MOVERS	ORGANIZATIONS	PENPALS
PERSONALS	PRISONERS	PUBLICATIONS
REAL ESTATE	RESORTS	RIDES
ROOMMATES	SERVICES	WANTED
APARTMENTS		

Headlines _____ at \$ _____ per wk. \$ _____

First 4 lines _____ at \$ _____ per wk. \$ _____

Each additional line at \$ _____ per wk. \$ _____

Pick-Up-Box No. at \$1.00/6 weeks \$ _____

Forward Box No. at \$3.00/6 weeks \$ _____

Phone Number in Personals at \$1.00 \$ _____

3 months forwarding at \$5.00 \$ _____

TOTAL ENCLOSED \$ _____

Please Print Neatly

Name _____ City _____ State _____

Address _____ Zip _____ Phone _____

Signature _____

Account No. _____ ☐ VISA

Expiration Date _____ ☐ MASTERCARGE

Classifieds

Julian Wright Moving Company
Licensed and Insured. Reliable.
Experienced
661-2958 (16)

ACCOMMODATIONS

THE HOUSE BOSTON
Guest Rooms — Nightly Rates
Furn Rooms & Apts — Wkly Rates
Restaurant & Bar
(617) 783-5701—5131 (35)

WANTED

GWM need help building home looking for youth to 20s live in frontier living good opportunity for sincere person write occupant POB 756, Auburn, ME 04210 will answer all. (28)

Lifeguard for Chilren Men's Swimming, Fridays 6-7pm. Will pay. Call 267-2776. (29)

HELP HELP HELP, SOS, EVEN
GCN needs desperately some flat interior white wall paint. Anyone who wishes to donate some to our collective well-being (and our walls) please get in touch with Mike or Richard at 426-4469.

ATTENTION:

CLASSIFIED ADVERTISERS
Inflation has finally caught up with the classifieds. \$3.00 non-business rate will go to \$4.00; \$4.00 business rate will go to \$5.00 (no increase in charges for extra lines beyond the basic four line ads). Display classifieds (boxed ads) will go from \$8 to \$10.00 per column inch. Pick-up boxes will remain at \$1.00 for 6 wks, but forwarding boxes will go from \$3.00 to \$4.00 for 6 wks, and from \$5.00 to \$6.00 for 3 mos. NOW is the time to get your ad in — before the rates go up, on or about March 1. Thanks for advertising with us in the past. We have held the current rates for over three years, and have finally given in to the inevitable.

JOB OPPORTUNITIES

Exp Mgr wanted for rest/disco in Ogunquit, ME. Must have knowledge in all facets of promotions, operations, purchasing, and overall managerial responsibility. Only those w/proven track records need apply. References required. Exc oppty. Send resume to GCN Box 190. (28)

ARCHITECT WANTED

Small firm needs graduate architect with design or working drawing experience in housing. Contact Hugh Russell, 18 Brattle St., Camb, MA, 661-5880. (28)

Live-in housekeeper for large North Shore home. Room, board and small wages in return for about 20 hrs of work each week. Call 927-2605 or write 12 Ober St., Beverly, MA 01915. (28)

A Career opportunity for a gay woman — paid apprentice to a woman cobbler. Must have transportation. Call in evening 787-4509 & weekends. Days — 965-4077. (28)

BOOKKEEPER WANTED
Looking for experienced bookkeeper to do write-up work part-time for small women's business. Would consider accounting student with less experience. Call 876-5310 Tues.-Fri. (29)

EXPERIENCED BAR PERSONNEL
Applications now being accepted for all positions at Boston's newest alternative bar. Please call 536-6560 for more information. (28)

Distributor of progressive and feminist books has full-time opening for someone with good typing and math skills plus interest in seeing progressive literature get around more. Phone Sasha Alyson, 542-5679. (29)

RECEIPT/TYPEIST
At gay mental health clinic. Hrs M-Th 1-9, F 11-7. Phone, type 50 wmp. Competitive salary & benefits. Resume HCHS, 80 Boylston St., Boston, MA 02116. (26)

ASST DIRECTOR
For Admin at lic mental health clinic. Resp for supr office staff, oversight agency finances & systems. Min 3 yrs admin exp. \$15 K & benefits. Resume HCHS, 80 Boylston St., Boston, MA 02116. (26)

EXCITING OPPORTUNITY
Ad reps needed to work immediately! F.T. or P.T. during your own hrs. Meet new people, explore new places. Great for supplemental income. 20% commission. Will train. Looking for reps to work NYC, Wash. DC, Mid-west . . . all areas. Ad agency inquiries encouraged! Call "Yama." Gay Community News (617) 426-7042. (c)

FUNDRAISER WANTED
Quest: a feminist quarterly (a 501 (C)(3) organization), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, *Quest* is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, DC 20003. (202) 293-1347. (x)

Wanted: Gay male 30-35 for caretaker on country home. Must like animals, gardening, inside, outside work. Physically fit, pleasant and nice personality. Do not smoke or drink. Write P. Flint, Box 24A, Munsonville, NH 03457. (23)

FUNDRAISER WANTED
Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you.

PRISONERS

GWM 22, 6', brn e, lt brn h. Desires to write & establish meaningful friendship/relationship w/fellow GWM's. Will be out in 9 mos. Dennis Pasley, MCTC, Rt 3, Box 3333, Hagerstown, MD 21740. (25)

ORGANIZATIONS

BOSTON AREA
NEW AMERICAN MOVEMENT
NAM is a national Socialist-feminist org w/local chapters in more than 40 cities. Recently active in abortion & reproductive rts, gay/lesbian March on Wash., anti-nukes, local labor struggles. Info from Boston-Area NAM, POB 443, Somerville, MA 02144 or (617) 661-8372.
Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

JOIN INTEGRITY
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

D.U.B.
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

LESBIAN/GAY SOCIALIST GROUP
forming in Connecticut. For info, contact: Box 262, Middlefield, CT 06455. (28)

BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

NH LAMBDA
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

IDENTITY HOUSE
Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20) Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

AFFIRMATION
For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

Interested in starting a rap group for mature, settled gays 25-40, free, not prof led, not crisis, but issue oriented. GCN Box 188. (28)

PUBLICATIONS

NEW GAY-OWNED MAGAZINE
AFTA Magazine — reviews gay records, books, businesses. Seeks ads, investors, writers/artists. Sample \$2.50, 6—\$10.00 Bill Marcinko, 47 Crater, Wharton, NJ 07885. (27)

HOW GAY IS YOUR LIBRARY?
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

FOCUS
Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

GAY SCENE — The Picture Homophil Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta GA 30308. (c)

New England Bar Guide

MASSACHUSETTS
BOSTON
THE BAR
252 Boylston St. 247-9308
Disco dancing, mostly men.
BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM
BUDDIES
733 Boylston St. 262-2480
Cruise-Disco.
CHAPS
27 Huntington Ave. 266-7778
Men.
DARTS
271 Dartmouth St. 536-8200
Dancing. Mostly men.
DELIVERY ENTRANCE
At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"
HARRY'S PLACE
45 Essex St.
Dancing. Men.
HERBIE'S RAMROD ROOM
1254 Boylston St. 266-2986
Leather. Men.
Sunday Brunch 7PM Thurs.
JACQUES
79 Broadway 338-7502
Mixed. Dancing.
NAPOLEON CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.
PLAYLAND
21 Essex St.
Men (some Women)
119 MERRIMAC
119 Merrimac St. 523-8960
Dancing. Men.
Tues.-Thurs. Buffet 9-11PM
SAINTS
(Call 354-8807) Women
SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing, Mixed.
Sunday Brunch 12-2PM
SPORTER'S CAFE
228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM
TOGETHER
110 Boylston St.
Disco Dancing. Mixed.
1270
1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)

BROCKTON
ENRICO'S LOUNGE
20 Legion Pkwy
(617) 588-9716
BOB'S PLACE
44 Centre St.
(617) 588-9976
CAMBRIDGE
PARADISE
180 Massachusetts Ave. 864-4130
Talking, mostly Men
FALL RIVER
THE SWORD AND SHIELD
735 Pleasant 675-1949
LOWELL
COSMOPOLITAN CAFE
511 Market St.
LYNN
FRAN'S PLACE
776 Washington St.
(617) 595-8961
MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051
NEW BEDFORD
PLAYERS
145 N. Front St.
(617) 993-9436
THE MEETING PLACE
1447 Acushnet Ave.
(617) 994-7674
NORTHAMPTON
THE GAYLA
Main St.
PROVINCETOWN
THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821
THE CROWN AND ANCHOR
247 Commercial St.
THE TOWN HOUSE
291 Commercial St.
(617) 487-0292
MS. 247
247 Commercial St.
(Women)
THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)
POST OFFICE CABARET
303 Commercial St.
(617) 487-0098

RANDOLPH
RANDOLPH COUNTRY CLUB
(617) 963-9809
SPRINGFIELD
THE FRONTIER
19 Pearl St.
La Femme (women's room)
THE PUB
382 Dwight St.
TYNGSBORO
DIROCCO'S CABARET
Frost Rd. (Rte. 3A)
(617) 649-9186
WORCESTER
ISAIAH'S
11 Thomas St.
THE MAIL BOX
282 Main St. (413) 752-8992
Disco, Mixed.
NEW HAMPSHIRE
MANCHESTER
TUDOR CAFE
361 Pine St. (603) 623-9310
NORTH CONWAY
CAFE MUSE & CAPTAIN QUIG'S BAR
Main St. (603) 356-2313
PORTSMOUTH
SEA PORT CLUB
Rt. 1 Bypass (603) 436-9451
VERMONT
BELLOWS FALLS
ANDREW'S INN
(802) 436-3966
BRATTLEBORO
FLAT ST. DISCO
(Gay crowd on Wed.)
BURLINGTON
CHARLY B. GOODE
15 Centre St.

CONNECTICUT
HARTFORD
NICK'S CAFE HOUSE
1943 Broad St. (203) 522-1933
THE WAREHOUSE CAFE
61 Woodbine St.
CHEZ-EST
238 Columbus Blvd.
EVERGREEN
39 Webster St. 527-9895
(women)
NEW HAVEN
PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)
RICARDO'S COPA
130 Crown St. (203) 776-6404
THE PUB CAFE
168 York (203) 787-1809
PARKWAY
1574 Chapel St. (203) 798-9655
NEW LONDON
FRANK'S PLACE
9 Tilley St.
(203) 443-8883
SALTY DOG
Pequot Ave.
NEW MILFORD
THE ANSWER CAFE
235 Danbury Rd. Rte. 7
(203) 354-7901
WATERBURY
THE CLUB CAFE
384 W. Main St.
(203) 755-7236
WESTPORT
THE BROOK
919 Boston Post Rd. East
(203) 226-6204
VINCENT'S DISCO
925 State St. East
(203) 227-9888
RHODE ISLAND
CENTRAL FALLS
MARTY'S
176 Railroad St. (401) 728-5460

NEWPORT
THE VENETIAN ROOM
5 Farwell St. (401) 847-1748
DAVID'S
28 Prospect Hill (401) 847-9698
PROVIDENCE
CAM'S
Richmond St.
DEJA VU
Eddy St.
FIFE AND DRUM
123 Weybosset
THE GALLERY
194 Richmond St.
MIRABAR
109 Eddy St.
LA BOHEME
83 Dorrance St. (401) 621-8681
SMITHFIELD
THE LOFT
Farnum Pike (401) 231-1180
WOONSOCKET
THE HIGH ST. CAFE
281 High St. (401) 762-9740
MAINE
AUGUSTA
THE EAST SIDE
N. Belfast Ave. (Rte. 7)
(207) 622-4393
LEWISTON
BLUE SWAN
Canal St.
OGUNQUIT
ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453
ORONO
LUNA BASE ONE
Rte. 2 (disco; mixed)
PORTLAND
PHOENIX
83 Oak St. (207) 773-5695
ONE WAY
10 Union Street 772-9401
ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159